

PROCEEDINGS OF THE

**Twenty Second Annual  
Inter-Provincial Conference  
of the Officers**

of the

**Four Western Masonic  
Jurisdictions**

**HELD AT BANFF, ALBERTA  
SEPTEMBER 6th, 7th and 8th  
1962**

President: M.W. Bro. J. R. MITCHELL, British Columbia

# BANFF CONFERENCE

YEAR	PRESIDENT	VICE PRESIDENT	SECRETARY
1935	V. A. Bowes (Alberta)	—	W. Ireland (Alberta)
1936-40	Casual meetings held		
1941	G. F. Ellis (Alberta)	—	W. Ireland
1942	F. P. Galbraith (Alberta)	—	G. F. Ellis (Alberta)
1943	B. C. Parker (Manitoba)	R. J. Bradley (Alberta)	G. F. Ellis
1944	G. H. Crane-Williams (Alberta)	M. S. Donovan (Manitoba)	G. F. Ellis
1945	Fred Hayes (Saskatchewan)	A. E. Ottewell (Alberta)	G. F. Ellis
1946	Same President, election deferred to final business	P. Pilkey, Vice-Pres. in place of Ottewell, deceased.	G. F. Ellis
1947	K. K. Reid (B.C.)	A. D. Cumming (Alberta)	G. F. Ellis
1948	W. C. McDonald (Manitoba)	W. A. Henry (Alberta)	G. F. Ellis
1949	Hedley Auld (Sask.)	H. B. Macdonald (Alberta)	G. F. Ellis
1950	H. B. Macdonald (Alberta)	H. E. Howard (Alberta)	G. F. Ellis
1951	J. H. N. Morgan (B.C.)	L. W. Bond (Alberta)	G. F. Ellis
1952	F. H. Blythe (Manitoba)	H. E. Howard (Alberta)	G. F. Ellis
1953	R. L. Hanbridge (Sask.)	W. H. Jackson (Alberta)	G. F. Ellis
1954	W. H. Jackson (Alberta)	Peter Dawson (Alberta)	G. F. Ellis
1955	K. Warwick (B.C.)	S. C. Heckbert (Alberta)	G. F. Ellis
1956	R. E. Emmett (Manitoba)	R. S. Sheppard (Alberta)	G. F. Ellis
1957	R. S. Sheppard (Alberta)	C. A. Green (B.C.)	E. H. Rivers (Alberta)
1958	C. A. Green (B.C.)	T. R. Luke (Sask.)	E. H. Rivers
1959	W. A. Prugh (Manitoba)	D. Little (Alberta)	E. H. Rivers
1960	Dr. Morris Herman (Sask.)	W. H. Harper (Alberta)	E. H. Rivers
1961	W. H. Harper (Alberta)	M. G. Merner (Alberta)	E. H. Rivers
1962	J. R. Mitchell (British Columbia)	W. L. McPhee (Alberta)	E. H. Rivers

**CONFERENCE OF THE GRAND LODGE OFFICERS**  
**of the**  
**FOUR WESTERN JURISDICTIONS**

**GRAND LODGE OF BRITISH COLUMBIA**

M.W. Bro. D. M. Taylor, Grand Master .....	2110 West 54th Avenue, Vancouver
M.W. Bro. J. R. Mitchell, P.G.M. & President .....	2159 Argyle Avenue, West Vancouver
M.W. Bro. H. P. Rutter, Deputy Grand Master .....	Ste. 5, McClure Street, Victoria
Bro. Rev. George Turpin, P.G.C. ....	1945 West 16th Avenue, Vancouver 9

**GRAND LODGE OF ALBERTA**

M.W. Bro. W. L. McPhee, Grand Master .....	224 Superior Avenue, Calgary
M.W. Bro. M. G. Merner, Immediate Past Grand Master .....	5217 51st Avenue, Wetaskiwin
R.W. Bro. S. H. Hardin, Deputy Grand Master .....	Vegreville
R.W. Bro. W. J. Collett, Senior Grand Warden .....	1119-7th Avenue S.W., Calgary
R.W. Bro. A. J. G. Lauder, Junior Grand Warden .....	14509 - 101st Avenue, Edmonton
M.W. Bro. W. H. Harper, Past Grand Master .....	1018 Sifton Blvd., Calgary
R.W. Bro. E. H. Rivers, Grand Secretary .....	330-12th Avenue S.W., Calgary
R.W. Bro. J. S. P. Bach, D.D.G.M. District 1 .....	839-5th Avenue S.W., Calgary
R.W. Bro. R. L. Osborne, P.D.D.G.M. ....	Hartell

**GRAND LODGE OF SASKATCHEWAN**

M.W. Bro. A. Wilson, Grand Master .....	Box 924, Moose Jaw
R.W. Bro. T. M. Spencer, Deputy Grand Master .....	3616 Hill Avenue, Regina
R.W. Bro. T. W. Garland, Senior Grand Warden .....	Success
M.W. Bro. R. Mayson, P.G.M. & Grand Secretary .....	Box 246, Regina
M.W. Bro. M. Herman, Past Grand Master .....	Davidson

**GRAND LODGE OF MANITOBA**

M.W. Bro. S. H. Dayton, Grand Master .....	Newdale
R.W. Bro. A. C. Slessor, Deputy Grand Master .....	599 Home Street, Winnipeg
R.W. Bro. W. J. McGregor, Senior Grand Warden .....	Gladstone
R.W. Bro. A. E. Duff, Junior Grand Warden .....	493 Montague Drive, Winnipeg
M.W. Bro. T. C. Jackson, P.G.M. & Grand Secretary .....	Masonic Temple, Winnipeg
M.W. Bro. A. J. Sawatzky, Past Grand Master .....	Box 189, Morris

**VISITORS—**

**Grand Lodge of North Dakota:**

M.W. Bro. E. A. Haakenson, Grand Master .....	708-4th Avenue E., Williston
R.W. Bro. R. L. Ulrich, Deputy Grand Master .....	Balfour

**Grand Lodge of Montana:**

M.W. Bro. LeRoy Aserlind, Grand Master .....	Livingston
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**Grand Lodge of Minnesota:**

M.W. Bro. O. L. Danek, Past Grand Master .....	Glencoe
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**Cascade Lodge No. 5:**

W. Bro. H. J. Morter, Worshipful Master .....	Banff
W. Bro. W. B. Ruff, Immediate Past Master .....	Banff
Bro. E. A. Smith, Senior Warden .....	Banff
Bro. W. W. Wilson, Junior Warden .....	Banff
W. Bro. A. Smyth, P.M. & Acting Secretary .....	Banff

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# MINUTES OF THE "BANFF CONFERENCE"

Held at Banff, Alberta, September 6th, 7th and 8th, 1962

THURSDAY, SEPTEMBER 6th, 1962, 8:00 P.M.

The members of the Conference were invited by W. Bro. H. J. Morter, Worshipful Master, to attend a Regular meeting of Cascade Lodge No. 5, A.F. & A.M., G.R.A. The regular September meeting had been moved forward one week in order that Conference members could be received. M.W. Bro. W. L. McPhee, Grand Master of Alberta and all members of the Grand Lodge of Alberta, were received by the Worshipful Master and the M.W. The Grand Master then received the delegates from Sister Jurisdictions, who were introduced by the Grand Secretary of Alberta. All were warmly welcomed by W. Bro. Morter and members of Cascade Lodge No. 5.

The business of the Lodge being concluded at about 9:00 p.m. the Conference was regularly opened and following the Conference session all delegates present were guests of Cascade Lodge for refreshments. A delightful fraternal hour was spent together.

## CONFERENCE SESSION

**M.W. Bro. J. R. Mitchell, President:** Brethren, I have much pleasure in declaring this first session of the Twenty-second Annual Inter-Provincial Conference of the Officers of the Four Western Masonic Jurisdictions, open. I will ask R.W. Bro. Dr. W. J. Collett to lead us in prayer.

**R.W. Bro. W. J. Collett:**

"Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same."

Almighty God, our Heavenly Father, may we feel Thy presence with us in this meeting tonight and in the meetings in the ensuing days. May we know that from everlasting to everlasting Thou art God. May we know and love Thee. May the things for which we stand receive Thy blessing and remain in Thy care. So to Thee do we commit ourselves this night. Amen.

So Mote it be.

**President:** Brethren, it is usual for a Chairman to have the benefit of a gavel to assist in keeping control. Before me, in a beautiful box, is a gavel and I would like our Secretary to explain to us the significance of this gavel.

**R.W. Bro. E. H. Rivers, Secretary:** Brother President and Brethren, the gavel before you was presented to this Conference by R.W. Bro. David D. Penman, P.D.D.G.M. in 1958. It is one that was made from oak salvaged from the old Parliament Buildings in the City of Edmonton. Many of you will have heard of R.W. Bro. Penman, who has firmly established himself as the Chief Gavel-maker to the Grand Lodge of Alberta. It is a hobby with this skilled Craftsman. R.W. Bro. Penman will be 80 years of age

next year and he has often said that if he could not follow his hobby and work with wood, he would probably not last very long. He has made more than sixty sets of gavels for Lodges in Alberta and last year it was my privilege to carry a set, enclosed in a beautiful inlaid case, to Canada Lodge No. 3527 in London, England, on the occasion of their Fiftieth Anniversary.

**President:** Thank you, Brother Rivers. It will be a privilege for me to use this gavel as the presiding officer of this conference. Brethren, not that I would presume to take time from this important evening, but I would like to express appreciation on behalf of the delegates who are present tonight, appreciation particularly to the Grand Lodge of Alberta and to Cascade Lodge No. 5 in Banff. I think it would be fitting, too, that we should have a token of their appreciation that we are here tonight. M.W. Bro. McPhee, you are a Vice-President of the Conference but as Grand Master of Alberta have you anything to extend to the members of the Conference?

**M.W. Bro. W. L. McPhee:** Bro. President and Brethren, it gives me a great deal of pleasure on behalf of the Grand Lodge of Alberta to welcome the delegates and visitors to this Conference. There are high-level Conferences held all over the world and at the present time I think it is only fitting that Masons should be holding high-level Conferences. At this time we would like to extend an especial welcome to those who are in attendance as delegates for the first time and a most hearty welcome to our visitors from south of the border—I will mention M.W. Bro. O. L. Danek, who has been with us several times. We are grateful to Cascade Lodge No. 5 for making these facilities available to us. The Grand Lodge of Alberta is very grateful that you should do this so that we might be host to this Conference. I am sure that the delegates will return home refreshed with some of the things that Masonry stands for which are very much needed in the world today. With these remarks, I welcome each and every one on behalf of Grand Lodge to this Conference of the Western Jurisdictions. Thank you, Bro. President. (Applause).

**President:** Thank you very much, Bro. McPhee. Perhaps the Worshipful Master of Cascade Lodge, Bro. Morter, would like the opportunity of addressing the Conference.

**W. Bro. H. J. Morter:** On behalf of the officers and members of Cascade Lodge I deem it a great privilege to welcome you all here this evening. We in Cascade Lodge believe this to be our privilege that you choose to have this Conference in Banff and we hope that you continue to do so in the future. We are at your disposal and if there is anything we can do to be of assistance in the next two or three days, please call on me—I am not too far away. Thank you.

**President:** M.W. Bro. Taylor, the M.W. G.M. of British Columbia, we should deem it a great favour if you would introduce the speaker of the evening.

**M.W. Bro. D. M. Taylor:** Bro. President and Brethren, I assure you it is a distinct privilege and honour for me this evening to introduce to you the speaker, Bro. Dr. George Turpin. We in Vancouver consider Dr. Turpin one of our distinguished citizens, not only in the city but throughout the whole province of British Columbia. Over the years his service to the community has been outstanding, more particularly his service to war veterans and their families. For many years Dr. Turpin has been Chaplain at Shaughnessy Military Hospital, up until his retirement a few years ago. His devotion to the cause of veterans, his friendly manner and his wise counsel, have endeared him very much to the veterans and to them he is a real Padre. He is a Past Grand Chaplain of the Most Worshipful the Grand Lodge of British Columbia and I feel quite sure that his message to us tonight will be an inspired one, so it is with a great deal of pleasure that I present to you Bro. Dr. George Turpin. (Applause).

**Bro. Dr. George Turpin:** Bro. President, Brethren and Bro. Taylor, your welcome tonight is most deeply appreciated and also the great honour and privilege of being invited to give the opening address of this Conference. To also have the pleasure of visiting this delightful township, city, of Banff. My trip to this wonderful spot has been a happy one, travelling with good company and on a good line, watching from the windows the progress of cars on the highway at different spots, knowing what wonderful connections you now have both east and west. So thank you for this privilege tonight.

I am deeply aware of the importance of this Inter-Provincial Conference. Deeply aware of its importance and significance. The needs of the

world are great, the importance and significance of our craft are tremendous so that what is said and done at this Conference must be filled with meaning.

Whenever I am preparing an address in these times I always recall an incident which made a deep impression on me. One Sunday afternoon in Vancouver I was billed to speak at the City Mission. After I parked my car opposite the Mission in the downtown area, one of the down and outs of that district came up to me and asked for the price of a cup of coffee. His plea was that he was an unemployed sailor. He looked to me as though he had not been near water for a long time. I said to him: "Come over to the Mission and enjoy the service." A look of surprise came over his face and he said, "Sir, I never go anywhere but to the regular churches." Then I added, "Coffee and sandwiches are served after the service." Now a frown of annoyance clouded his face as he replied, "The trouble with that is—you have to listen to a lot of 'guff' before you get your coffee and sandwiches." Then I quietly remarked, "I'm the fellow that's doing the speaking today." With this my friend turned and was going away, but I called him back and gave him his quarter for the cup of coffee. As I crossed the street to go into the Mission his words kept echoing and re-echoing in my ears, "You have to listen to a lot of 'guff' before you get your coffee and sandwiches." These words made a marvellous introduction to my address to the great crowd of hungry men which filled the Mission hall.

I am always challenged when preparing for any public speech by the thought, how dare anyone peddle a lot of 'guff' at any time in these days of desperate need. So that is why I hope that this Conference will be rich with inspiration and instruction and have a massive impact on thought and conduct. For a title of this address I am suggesting:—

## "OUR HOPES FOR THE MASONIC ORDER"

In introducing this theme I suggest that it is one of the functions of Free Masonry to give a man a **sound philosophy of life**.

Early in the nineteen-forties, while serving in Britain with Canadian Forces, I had the privilege of going up to Cambridge University for a course. While there I was in the Cavendish Lab. Those of us attending the course met as our guide and instructor the great physicist, Sir William Bragg. We stood with him in the great room in which was the mighty cyclotron, a machine capable of sending forth a mighty man-made bolt of lightning. As we stood in this temple of modern science and power the quiet voice of Sir William Bragg broke in on our musing with words something like these, "Gentlemen—the time must come—when we should demand—that men must prove—that they have a sound philosophy of life—before we reveal to them the secrets we are now discovering."

A sound philosophy of life. As I thought of this phrase a picture from my boyhood days flashed across my mind. The picture of the famous train, "The Flying Scotsman", pulling into the station and coming to a stop. Then the sight of a worker with a lantern in one hand and long handled hammer in the other walking along beside the train shining his lantern light on the wheels and tapping them with his hammer. He was making sure that the steel in the wheels was not tired or cracked; that the sound was right, for the train could only run in safety on **sound wheels**. So it is in the journey of life that a sound philosophy is essential.

Our Masonic work in the progress from degree to degree is an attempt to inculcate into men's lives a love of wisdom and a search for knowledge. A love of wisdom expressed in wonder. The Philosopher Socrates on having a young boy of great promise introduced to him

said to him he felt sure he had thought a great deal. The boy very modestly answered, "Oh no, not that", but at least he had wondered a great deal. "Oh", said Socrates, "that shows the love of wisdom, for wisdom begins in wonder." So we teach a man in the ritual of the Craft to wonder.

Masonry sets a man on a search for knowledge. Through the lectures, the obligations, the ritual, the truths from the great teachers of the past and from the Volume of the Sacred Law we set a man out on a search for knowledge.

Out of this wonder and knowledge comes a sound philosophy of life in which a Freemason sees meaning and purpose in life and finds great eternal principles by which to live. In this sound philosophy of life a Freemason learns to subordinate all activities of life to the quest for goodness and beauty and truth.

**It is our hope that Freemasonry will help a man to know himself as a worthwhile person.** A sound philosophy of life will teach a man to know himself.

Life is wonderful. Walk along the beach beside the sea. Here as you walk the sound of the scurrying of the many living creatures disturbed by your footfalls. Lift a rock and see the many creatures which have been sheltering there hurrying to find new shelter. Place a drop of sea water under the microscope and gaze spellbound as you see it teeming with life.

As you walk in the forest stop for a moment beside a fallen log and break off a piece of bark. Note the scores of living insects you have disturbed. Pick up a handful of loam from the forest floor and looking at that handful of loam, know that you are holding a handful of life.

Life is wonderful. More wonderful still is the fact that we humans are at the point where understanding begins. This is the highest point in this throbbing, living world. The human being is the crowning achievement of the whole creative process. You, the one who lifts the rock, looks through the microscope, breaks the piece of bark, holds the handful of loam, are the one who knows and who gives meaning and a name to all these other forms of life.

Knowing this there comes to the thinking man a sense of his own worth. Freemasonry encourages this. We well remember the answers to the questions asked at the initiation regarding qualifications. The answers are conducive to true humility but also to genuine appreciation of one's own worth.

It is our hope that Freemasonry will continue to give the impression to the outside world that is an "Elite Order". That when a man becomes a Freemason he is really somebody. He is a worthwhile person. As a result of this a Freemason has a modest but good opinion of himself and walks with poise and dignity before his fellowman.

As we recall the charge which goes with the presentation of the "Lamb Skin Apron" it brings

to us the reminder that the Freemason knows himself to be a worthwhile person decorated with the highest honour this life can afford.

**It is our hope for Freemasonry that it will provide satisfying fellowship.** A sound philosophy of life means appreciation of fellowship.

Sitting by the sea at Qualicum Beach the other day, I started thinking along this line: Supposing something happened on this planet Earth, and we humans found ourselves with nothing left of any of our possessions—ourselves, unharmed, but without anything, even clothes. All that we have invented, constructed; personal belongings, houses, towns, cities, buildings, books, money, tools, completely obliterated. What would we do?

At this time I am reminded of a delightful story of the earth after the big blast had left the surface of the earth covered by a layer of dust. After some time a movement was seen in the dust and a little male monkey popped his head up out of the dust. He brushed the dust from his face with his paws and then climbed up on the dust and took a look around at the lonely view. He meditated on his loneliness and wondered what he would do. As he sat there, a little way behind him there was a movement in the dust and a little female monkey popped her head out of the dust. She brushed the dust from her eyes and looked around. Her face brightened as she saw the male monkey so she smoothed down the fur on her shoulders and ambled over and sat down beside him. They looked at each other and it was love at first sight. They said we are not alone any more. But the boy monkey suddenly looked very serious and said, "If we start raising a family what will we do for food?" With that the girl monkey ambled back to the burrow in the dust from which she had come and then raced back to the boy monkey's side and offered him a big rosy red apple. The boy monkey took one look at it and with a cry of despair put his head between his paws and said, "O no! O no! O no! Let's not start that all over again!"

To be deprived of all things would make those who wished to survive think of and seek out basic things. Food, drink, shelter, fire, tools, clothing, but above all, fellowship.

It is our hope that Freemasonry will continue to provide satisfying fellowship. At its best Freemasonry does this very thing. Of course there are varying degrees of this fellowship.

There is no doubt that the most satisfying fellowship is found by the officers of a Lodge. They share in its central activities and spend much time in planning, studying and rehearsing the work of the craft. But here I would put in a word for the Brother Freemason to whom the fellowship of the Lodge means far more than many of us realize. He is the Brother, and you know him and so many like him, who is prompt in paying his dues, regular and punctual in attendance. He is never late because he would call attention to himself if he entered with the

crowd of latecomers. He usually takes a seat in the remote corner of the Lodge. This is the Brother to whom Freemasonry and its fellowship has tremendous meaning and value. Masonic Lodge, soul and mind inspiring ritual, and deep simple pride his wife puts out his best suit, his clean white shirt, his tie; his shoes are shined to perfection and throughout the day the family remarks with reverence in their voices, "This is Dad's Masonic Lodge night."

This Brother is the strength of Freemasonry. This is the Brother who finds in its fellowship a great soul-satisfying experience and who in a quiet way supports officers and fellow members loyally. This is the Brother who at his daily task lives out the principles of his obligation.

Here is a basic reason why those who see Freemasonry as activity and progress from South to East—and these are vital to its existence—must give of their best in their work and thus provide for Freemasons gathered together in Lodge, soul and mind inspiring ritual, and deep and pure fellowship.

**It is our hope for Freemasonry that it will help to provide new men for the new age.** A sound philosophy of life enables men to meet changing conditions of life.

It is a bewildering sort of age in which we are living. In it a great many individuals have lost their way. They seek in vain for someone to guide them.

During the Second War one of the squadrons of the Canadian Tank Brigade was moving across the south of England. There were so many lanes and roads that the officer in charge finally realized that he was lost. On the village green of the little village through which the convoy was passing, the officer saw an old gentleman standing watching the convoy. The officer stopped his car beside him and asked him if he could point out the road to Dorking. After a long and garbled account of the history of the village and of his own age the old chap finally said, "I am afraid sir, I don't know the way to Dorking." The officer ordered the convoy to get moving. When the convoy of lumbering tanks and armoured cars neared a bend in the road the officer happened to look back and saw that the old gentleman had been joined by another old timer. They were both waving frantically for him to come back. With great difficulty he managed to turn his scout car and then with some very careful driving squeezed between the monster tanks and a deep ditch and finally stopped beside the two old fellows. The first old one said to the officer, "Sir, this is my friend George—and he doesn't know the way to Dorking either."

We need new men in this new age who will know the way.

For this new space age men are being trained, specially trained as astronauts. What amazing discipline and self-denial they are subjected to.

What special and fine qualities of character and personality are required. They are indeed men for the new age, new men.

This age of speed and power requires new men who are sober. The blight and disfigurement on the approach to many of our most lovely towns and villages are the junk yards with their piled up mounds of wrecked cars and the big signs telling that beer bottles are bought, 25c a dozen.

This new age of unlimited credit calls for new men of unlimited honesty.

This new age of world-wide communication pleads for new men of world-embracing understanding and good will.

This age of increasing leisure needs new men who know how to use time for fullness of life. I often drive by a building which belongs to an organization which boasts the prefix Royal to its name. Outside the building is a big sign which reads, "BINGO TWICE DAILY AT 2 P.M. and 8 P.M."

It is our hope for Freemasonry that it will help to produce the new men for the new age.

Many names have been given to this new age by the writers of books. These are some of them—Anxiety, Longing, Analysis, Suspicion, Conformity, Criticism, Psychology, Atomic and the most recent The Age of Enormity. Today I would add one more "The Age of Adventurous Trust." It is true, is it not, that every Freemason starts his steps in the Masonic way by answering a question about trust? Trust is one step further than faith. I have faith to believe that the materials in a bridge are of good quality and that the bridge is well constructed but I **trust** when I drive my car on that bridge. I may have faith in a legal advisor but when I hand over my affairs to his care I am putting my trust in him. So the Freemason puts his faith and his belief into practice as he faces this new age with Adventurous Trust.

**It is our hope that Freemasonry will produce the kind of men the Divine Creator and Architect of the universe would have them be.** A sound philosophy of life calls for a belief, faith and trust in **the Supreme Being.**

In the Volume of the Sacred Law is a sentence which may be translated, "We are His Masterpiece." Have you ever stopped to consider at what great cost a masterpiece is produced. In one of the recent best selling novels the story is told of how Michael Angelo produced his great masterpiece "The Pieta". It took years of searching for the perfect block of white marble. Then two years of unceasing toil during which time the sculptor hardly took time to sleep or eat or to rest. He worked skillfully, driven by his inspiration and by the urge to release from the block of marble the figures he saw imprisoned within. Those two years were years of agony and then at the end came the ecstasy of seeing the finished masterpiece.



Throughout the ages the Divine Creator, giver of light and life, has been at work on his masterpiece, the human being. We are His Masterpiece.

It is our hope for Freemasonry that it will fulfill these high hopes we have and by the blessing of the Eternal One give men a sound philosophy of life; help men to know themselves as worthwhile persons; provide satisfying fellowship; produce new men for the new age and help men to be what the Almighty intended them to be—"His Masterpiece." (Applause).

**President:** Bro. Dayton, perhaps you would extend to our speaker the appreciation of this gathering.

**M.W. Bro. S. H. Dayton:** Most Worshipful Brother President and Brethren, it is possible, and most likely I believe, that we have now heard the most important talk of our Conference, because the work that the Brethren from the various Grand Jurisdictions have gathered here to do, the effectiveness of this work, will largely depend upon the attitude of the Brethren who are toiling. It can be, Brethren, that the climate which has been established, the atmosphere in which we will toil, will be largely influenced by the talk we have heard from Bro. Turpin this evening, and I believe that the gratitude of all Brethren here present and the gratitude of all the Brethren of all the Grand Jurisdictions here represented should be extended to Bro. Turpin. So may I on behalf of all the Brethren of our Grand Jurisdictions, the Four Western Grand Jurisdictions, extend to you, Bro. Turpin, our heartfelt thanks for your address this evening. (Applause).

**President:** Thank you, Bro. Dayton. There is a matter of a Nominating Committee to present to the Conference names that might be considered with respect to the organization for next year. I am going to ask Bro. David Taylor of British Columbia, Bro. A. Wilson of Saskatchewan, Bro. Dayton of Manitoba and Bro. McPhee of Alberta to form this committee. It is the desire of the President of this Conference that under direction of Bro. Taylor that you meet and bring in a suggestion as to officers for the next Conference. Bro. Taylor, are you willing to gather these men together and present to us their report?

**M.W. Bro. D. M. Taylor:** I am indeed, Bro. President.

**President:** Bro. Secretary, have you any announcements before we proceed to close this opening Session?

(The Secretary outlined arrangements for the duration of the Conference).

**President:** Thank you, Brother Secretary. Are there any questions that anyone would like to present at this moment with respect to the programme? Bro. Collett, would you be gracious enough to close this Session by prayer.

**R.W. Bro. W. J. Collett:** Dismiss us with Thy Blessing, O Heavenly Father, go with us as we go our separate ways and reunite us in harmony in peace and love, tomorrow morning. Amen. So Mote it Be.

Conference adjourned at 10:40 p.m.

## MORNING SESSION — 9:15 a.m.

FRIDAY, SEPTEMBER 7th, 1962

**President:** Brethren, I call the meeting to order and would ask Bro. Collett to lead us in prayer.

**R.W. Bro. W. J. Collett:** Eternal Father, for the rest of the past night and for the promise of this new day, we give You our thanks. May Thy Blessing rest upon us and guide us in all that we do, say and think. May this day be a day that will be remembered by all the members of this Conference and by the Brethren throughout all the Jurisdictions. Be with us, we beseech Thee. Amen. So Mote it Be.

**President:** Now, Brethren, perhaps we can postpone for a few minutes the introduction of the delegates and others who are here, because there are some standing without the portals at the moment. Perhaps you might read the Minutes of the last Conference, R.W. Bro. Secretary.

**Secretary:** Brother President, there are 48 pages of the Minutes. They have been distributed . . .

MOVED by M.W. Bro. R. Mayson and seconded by R.W. Bro. H. P. Rutter that the Minutes

of the last Annual Conference be taken as read. Carried.

**President:** I think R.W. Bro. Secretary would appreciate it very much if you would sign the register at the door, giving your full mailing address.

Perhaps we can proceed with the Report of the President. The President has very little to report as you realize the main cog in this organization is the R.W. Bro. Secretary and he has kept you well informed as to what is being done and has left nothing for the President to do, so I have no report.

I want to welcome the members present who are not active officers of the Grand Jurisdictions which they represent, and we will ask you to introduce yourselves in due time. Perhaps while waiting, Bro. Secretary, it might be well to have a roll call at the moment and I shall divide it into three categories, for the purpose of trying to remember who you are, and on occasions when you have to address the Conference it is

desired that you come to the lectern here at the top and give your name first, so that when the playback comes R.W. Bro. Secretary or the stenographer will know who is speaking. Perhaps we can go around the table by provinces and introduce yourselves as actual representatives of your offices in Lodge and then the next category we shall take are those who are Past Grand Masters or Past Presidents of this Conference, and then the visitors generally. It so happens that British Columbia comes first. (Each Brother present introduced himself).

**President:** I would like to present the regrets of R.W. Bro. James McKergow of British Columbia, who has had to take things a little easier at home. He is under the doctor's care and is not allowed to go to work. R.W. Bro. Norden, our Junior Grand Warden, is travelling on the continent and M.W. Bro. Morgan had hoped to be in attendance but visitors prevented him from coming. Are there other regrets that we should hear?

**Secretary:** Bro. President, I have a letter here from M.W. Bro. Morgan dated August 29th. He wishes me to convey his respects to you, Bro. President, and to the members of the Conference assembled. He regrets very much that it is not possible for him to be present.

I have letters of thanks for invitation to attend and regret at not being able to be present, from R.W. Bro. Paul W. Grossenbach, Grand Secretary, Wisconsin; M.W. Bro. H. D. Proudfoot, Grand Secretary, Oregon; M.W. Bro. Charles W. Simons, Grand Master and M.W. Bro. Herbert H. Eberle, Grand Secretary, Idaho; M.W. Bro. Charles S. McGinness, Grand Secretary of Kansas, who had hoped to be in this area at this time. All send their best wishes. The Grand Lodges of Montana and North Dakota are well represented here.

**President:** It was my pleasure to ask your R.W. Bro. Secretary to write Oregon and Washington, particularly this year, because M.W. Bro. McPhee and myself have had many experiences with those Grand Jurisdictions. We regret they were unable to be present. We will now have the Report of your Secretary.

**Secretary:** Bro. President, my Report is printed, you might say, in the Minutes, and I have little to add to it. The Agenda was prepared in good time this year and I was happy to receive copies of the papers that are to be presented. Those who are to lead the discussions also received copies in time to prepare a good paper. The one thing that I wish to know before the Conference breaks up is the number of copies of the proceedings that each Jurisdiction would like to have. The cost is mounting yearly, but I think it is the most economical manner in which we can get the Minutes of the Conference prepared. Last year we had 1,000 copies printed and as far as we are concerned in Alberta, we distribute one copy to every Lodge and one to every District Deputy and then they are placed on sale for the general membership of the Lodges at \$1.00 a copy and quite a number have been

sold. I would like to mention as part of my Report an item that has been brought up at this Conference for the last several years and that is a consolidation of the papers that were given during the first 17 years. No actual progress has been made in this work, but at the moment I have a good member of the Jurisdiction in Alberta looking through all these papers with a view to making recommendations as to which papers might be included in a book. After that has been done, we might be able to arrive at some figure on the probable cost. But it is necessary before we start discussing cost to find out just exactly how much material we are going to have and I hope possibly next year that I might have something concrete to report on in that phase of our Conference work. Thank you, Brethren.

**President:** Brethren, please pay attention to the request of your Secretary that Provinces should be ready to indicate the number of copies of Minutes you will need. I imagine Saturday morning will be soon enough for that. If you have an opinion on the matter of consolidation of the reports and if you have the opportunity to discuss this in your own area, you might let the Secretary know what the reaction is in your own communities.

Brethren, I feel that the thanks expressed last night by M.W. Bro. Dayton to Bro. Turpin, probably covers sufficiently the indication in our Minutes that the address was given. But I think perhaps that I should mention that British Columbia is very happy and very honoured that it should have been the turn of British Columbia to provide the speaker and I think the M.W. the Grand Master, feels that Bro. Turpin's address set the tone for this gathering, and I am not saying that with any degree of modesty. We are very proud of ourselves this morning.

Is there any other business that we should undertake before proceeding to the matter of addresses, Bro. Secretary?

**Secretary:** I don't think so, Bro. President. The General Business of the Conference will take place on Saturday morning and there is nothing that I know of to be taken up before that time.

**President:** Now, Brethren, it has been my happy experience to be present at several Conferences over the years and it has been a rather happy situation that the visitors, particularly those from adjoining Grand Jurisdictions to the south of the great line, have taken a very considerable part in our programme and I hope that it will be continued and we hope that you will enter as speedily as you can into any of the discussions. Just let the timid lads of Canada have a chance maybe first, don't dominate and subdue them too quickly, but we do need your very generous contribution with respect to comments and experiences relevant to some of these papers. So I hope you will feel yourselves welcome and should I involuntarily allow you to speak early and not give our own boys a chance, well you realize you are just all the more wel-

come here: R.W. Bro. Collett, is there any reason why we should not hear your paper now? Will you please come up to the lectern.

**R.W. Bro. W. J. Collett:** Bro. President, members of the Conference . . . My name is Jack Collett. I am the Senior Grand Warden of the Grand Lodge of Alberta. There was a man who once took a course in memory. He always had difficulty remembering people's names so he took this course in memory and the instructor there told him he should always attempt to remember a person's name by connecting it with some part of his body. For instance, if he was introduced to a person by the name of McPhee, well he would think of "knee"—knee and McPhee. The difficulty was that his memory failed him one day when he was introduced to a person by the name of Kelly and a little later on he saw this person coming down the

street and he forgot all about his memory course, but he knew that he connected this person with some part of his body so he greeted him as Mr. Belly. I made a very serious mistake this morning. My wife was having breakfast with us and I introduced the President of this Conference to her as Mr. Wilson. Now what connection that has with any part of my anatomy I don't know, but I apologize very humbly. We must also apologize to the visitors to the province of Sunny Alberta for the weather this morning. We usually produce warm weather, but this weather was brought on by a special plea from Lloyd McPhee who is Treasurer of the Gas Company but he doesn't seem to have done much about the gas in this building this morning. We are a little chilly.

Mr. President, I chose as the subject of this paper this morning:

## MASONIC ORIGIN IN THE MYSTERIES

The Mysteries were secret religious assemblies that grew up in the Ancient Greek culture and later became very popular in the Roman Civilization. They originated in a very early period and were selective in the membership. No uninitiated person was allowed to take part in their ceremonies. The mysteries seemed to have a double object. First they handed down the traditions which were connected with the gods in whose honour they were organized. Secondly they taught how certain rites should be performed and trained their members to carry out those rites correctly. The time value of the Mysteries did not lie in dogmatic religious teaching but in the moral improvement apparent in the membership, in the inspiration and comfort that the performance of the rites brought and in the hope that they inspired for the future life.

Although the mysteries had their greatest popularity in the cultures of Greece and Rome yet they had their origins in the mists of great antiquity. China, India, Persia, Egypt and many other ancient civilizations had their own forms of the Mysteries. Those of which we know the most are from Greece and Rome yet these, too, have their connections with other cultures and ages.

The first thing that we even notice about these Mystery Religions as we study Masonry is that the membership of these religions rested on the voluntary choice of the individual. No one was invited to belong to a Mystery Religion. The individual had to volunteer to become a member. And then another thing was that these Mystery Religions had initiation rites and the initiation was supposed to provide an emotional experience for the individual, who was supposed when he went into the Mystery Religion, to enter into a new fellowship, a fellowship of regenerated individuals. Then too, the ultimate goal of this Mystery Religion was to connect the individual who was being initiated to a god so that the relationship between the individual and the god

would become an intimate type of thing, would bring to this individual a type of divine help. The initiation rites were supposed to bring the individual, no matter what his age, from what they thought of as childbirth, into maturity. This was the job of the initiation. As he was transformed from childhood, regardless of his chronological age, he was brought from childhood into maturity, he became a sharer in the social duties of the religion, certain things, certain duties in connection with the social affairs of the day, the moral affairs of the day became his responsibility after his initiation. He was supposed to be born into a larger life, he was supposed to break with the past and to enter into a new type of existence. The most important part of a Mystery Religion was instruction. The individual went through a series of lessons—he was taught how he should act and what he should do and how he should think and the reason why we know so little about the Mystery Religion is that the initiation rites and the instruction was never written down. It was handed on orally, from group to group, from person to person, never written down. Therefore we know very little about what just exactly went on in this period of initiation, but the total effect of the Mystery Religion was to weld a chain of cultural continuity through the centuries.

Now I have said that these Mystery Religions were connected with a god. The ancient peoples, of course, as you know, worshipped many types of gods, but every Mystery Religion had one certain god that it worshipped and paid loyalty to. These gods were usually connected with some type of belief in fertility and growth.

The ancient peoples always lived on the edge of starvation and the long period of winter when nothing grew was a great source of wonder. Even greater awe was the arrival of Spring when the earth seemed to come to life again. For them, however, there was no certainty that Spring would inevitably follow winter and that there would be a time of growth and a time for

harvest. This routine was entirely at the disposal of the whim of the gods. It was necessary for the ancients to keep the gods of fertility in good humour so that the return of springtime was assured. Much of the ancient religious rituals and practises were directed toward this end.

Because the ancient world was so concerned about Spring, Summer and Winter, their great legends had to do with this subject and the mysteries of which we are speaking were tied into the legends. The Earth, usually, is the great goddess of Fertility, who in Autumn grew old and feeble and was in danger of death. If the goddess died that would mean starvation for the primitive man and the idea filled him with terror. Therefore, some magical rite needed to be performed to assist the goddess over the dangerous period of winter. Thus the goddess who was in danger of dying would be brought to life again possessing a younger and more vigorous body.

The Adonis myth probably originated in Babylon, but is best known to us in its Greek version. Adonis was the youthful lover of the great Mother Goddess, Ishtar, who embodied all the reproductive energies of nature. Each year Adonis died and passed into the world of the Shadows. Every year his Mistress, Ishtar, would seek after him because with Adonis gone the period of reproduction would cease. So desperate was the situation that messengers were sent to the Queen of the Underworld demanding the return of Adonis. Meantime, Ishtar herself went to the underworld in search of her lover. She passed through the seven gates of the underworld and each time she had to pay a fee which was one of her garments. At length naked and alone, she appears before the Queen of the Underworld. The Queen refuses to release Adonis until the messengers of the gods arrive and sprinkle the Water of Life on both Adonis and Ishtar. Then they return to the upper world and the world of nature is revived.

In another version Adonis is a beautiful child whom Aphrodite loves. Not to be deprived of this love Aphrodite hides Adonis in a chest and leaves the chest in charge of Persephone, the Queen of the Underworld. When Persephone sees the lovely child she refuses to give him back to Aphrodite. Aphrodite then descends herself into the underworld in a desperate effort to recover the child. At length Zeus intervenes in the dispute and rules that the child must remain with Aphrodite for half the year and with Persephone the other half of the year. The half of the year that Adonis is with Aphrodite is the warm period of reproduction and growth. The half that he is with Persephone is the cold, bleak, unproductive period.

This is the main outline of the legends of fertility and growth, of death and resurrection. A myriad of differing versions are told. Basically, the legends are all the same. A god dies and the earth becomes unproductive. The god is resurrected and warmth and growth is restored to the earth. The Mysteries of all cultures

have their legends, their rites and ceremonies. Only the initiates know the legend and only the skilled can perform the ceremonies that will ensure the resurrection of the dead god. Each mystery has its own signs and symbols as well as its own legends.

Osiris was the son of the earth god Seb, and of the sky goddess Nut. He had two brothers, Horus, the elder and Set, and two sisters Isis and Metphthys. Osiris taught the Egyptians how to grow corn but Set, the God of Evil, was jealous of the popularity of Osiris and conspired with 72 others to murder him. He made a chest and persuaded Osiris to get into it. Then the conspirators nailed the chest down and flung it into the Nile. When Isis discovered what had happened she cut her hair, put on mourning clothes, and went out in search of the body. In the meantime the chest floated down to Byblos in Syria and was stranded. An Erica tree sprang up and enclosed the chest completely in its trunk. The King of Syria decided to cut down the tree to use as a column in his palace. Isis arrives at the Palace, begs for the pillar, cuts it open and finds the body. She throws herself upon the body and brings it back to life and Osiris is raised up to continue to teach the Egyptians how to make their fertile soil produce crops to feed the people.

Perhaps as I have been telling of these ancient legends you will have noted the similarities to the legend of Hiram Abiff. Decidedly the legend as we know it did not come from the Bible. The story in the V.S.L. says that Hiram, King of Tyre, sent Hiram Abiff to help Solomon build the temple (11 Chron: 2:13 and 1 Kings 7:13). From the accounts he appears to have been, not so much an architect, as a skillful worker in brass, stone and purple. Chronicles says that Hiram's mother was "of the Daughters of Dan" while his father was a man of Tyre. Tyre, by the way, was one of the centres of the cult of Adonis. Beyond this the Bible tells nothing. There is no record of the murder of Hiram or even of his death although it is evident that he had dropped out of the picture by the time that the temple was dedicated.

Where the complete legend came from we do not know. It is quite feasible to imagine that it did have its origin in some form of a legend from the Mysteries. We have all the ingredients even to the murder of the productive god, the disposal of the body and the discovery and raising of the body. We have the signs and the symbols. We have the journey of those dedicated to the discovery of the body. We have the joy and the lessons that are taught in the restoration of the erstwhile productive person.

Yet we must note, too, that the legend of Hiram has been refined and very aptly adapted to teach the lessons that need to be taught:-

- (1) Hiram, in our legend, is not restored to life as are the gods in the Mysteries. To the modern person it would be a jarring note to have life restored. It is most appropriate that he is properly interred and remains in

memory as a noble example of a man who would rather suffer death than betray a sacred trust imposed upon him.

- (2) The raising of Hiram symbolizes the entrance of the human soul into a new and better stage of existence and points out that all men should prepare themselves for the transition to the new life by a God-fearing and upright life.
- (3) The legend as we know it has none of the magical elements that are common in the legends of the Mysteries. In one of the versions of the Osiris legend, Isis throws herself on the dead body of Osiris and immediately conceives and later becomes the mother of Horus. The reason for the raising of the body is so that it may be properly interred in consecrated ground. Certain signs are learned but these are not the genuine secrets. We are taught that the quest does not end with the raising of the body but that we must go on in the unending search for eternal truth. It is only by a constant struggle to attain this elusive truth that we can live the life triumphant.
- (4) The legend does not end in the crass materialism of the ancients whereby they assure themselves of the material gain of food for the coming winter season. The lesson we learn is that there is another world open to us and another life, happier than this one when our present transitory existence is ended. Until that time of promotion arrives we must hold fast to our faith, we must be faithful to our obligations and to our duties and we must ever strive to attain a fuller understanding of the Mysteries that surround us.

It is not possible to say exactly where the legend of Hiram Abiff originated or whether it has any direct relationship to the Mysteries. It is possible to say that it is a part of the great human quest for the meaning of life and death that originated with the advent of man to this earth. Knowing that the legend is a part of the ongoing stream of human thought.

This conception of the Legend of Hiram Abiff enriches it tremendously and greatly enhances its meaning. No longer is Hiram only a man of honour who was willing to sacrifice his life rather than to betray a sacred trust. He stands for something vaster than that. He is a part of humanity reaching out towards an unknown power, seeking for some assurance of permanency and love. Man has always thought that if he could make the corn to grow, if he could build granaries, pull them down then build bigger ones he would have attained something that could not be destroyed—wealth and power. The history of mankind has proven this theory to be false. A long line of Prophets, Priests and Kings, including Hiram Abiff, have been sacrificed on the altar of crass materialism. Even in death these men have not been silenced but have lived on in the lives of their followers to proclaim that beyond the world of material

things is the world of the spirit. It is this latter world that holds the true secrets not only of the Master Mason but of all Mankind.

Hiram was not the first builder to be slain nor was he the last. Even today the eternal temple will not be built without sacrifice and blood, and sweat and tears.

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**M.W. Bro. D. M. Taylor:** Brother President and Brethren, may I say first of all how delighted I am again to be at the Banff Conference. This is my fourth term, shall we say, and I must say that on my three previous occasions here the weather has been so wonderful, the hospitality has been so wonderful, that although on those three occasions I travelled from Vancouver with a coat which I never used, it just got in the way, this year I decided that I would come to this beautiful town of Banff and I would discard my coat — I left it in Vancouver — and this is what happened. However, through the kindness of R.W. Bro. Collett this morning, he had an extra slicker, a little on the large size but nevertheless, even my feet were covered!

I too would like to express on behalf of my wife, thanks to you, M.W. Bro. McPhee and to your wife for the wonderful hospitality, the kindness you give to the ladies when we come here. I know that the topic of conversation going back to our train will be the wonderful dinner that the ladies enjoyed last night, given by Mrs. McPhee. My only regret is that we were not there to enjoy it too.

Brethren, I am sure you must have all been enthralled with the address of R.W. Bro. Collett and I will in no way attempt to go into his very wonderful conception of the Legend of Mysteries, but . . .

In considering Masonic Origins in the Mysteries, the claim is made that we get the most important part of our ritual and the Legend of the Master Mason's Degree from the initiation practiced in these very early religious organizations and their ceremonies. Before we can properly estimate the theory which endeavours to unite Freemasonry with the Mysteries we should make ourselves acquainted with the nature and design of those mystical societies.

There existed two systems of worship, a public and a private one, among all the nations of the old world. "Each of the pagan Gods," says Warburton, "had (beside the public and open) a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies, called Initiation. This secret was called the Mysteries."

The public worship of the common people was founded on the false and unreasonable

pagan religions whose many Gods and goddesses were wicked by nature and vicious in conduct.

Teaching the faith of a future life of rewards was no part of the popular religious instruction. The prevailing idea was that man returned after death to the various elements of which he was made up. In such a dim and shadowy belief there was no eternal hope for life, no lasting comfort at death. As each nation advanced in refinement and intellectual culture, the priests and philosophers aspired to a higher thought. They cherished the longing for and taught the consoling doctrine of immortality. However, as these new thoughts and teachings were directly opposed to the popular religion they could only be taught in secret societies. Such secret societies, in which the principles of a new and purer knowledge of religion was taught, have received in history the name of the Mysteries.

The ancient Mysteries were a part of the doings of a secret society whose members were separated from the rest of the people by a ceremony of initiation. There resulted from this form of organization, as a necessary means of defense and of isolation, a solemn obligation of secrecy, with severe penalties for its violation, and certain modes of recognition known only to those who had been instructed in them.

The Mysteries were divided into two classes, called the Lesser and the Greater Mysteries. In addition to these, there was a preliminary ceremony which was only an introduction to the Mysteries proper.

The first step was called the Lustration, or purification by water. When the neophyte was ready to be received into the Mysteries, he had to undergo a thorough cleansing of the body by water.

The next step in the ceremonies of the ancient Mysteries was called the Initiation. Here the dramatic allegory was performed and the myth, or imagined history, developed on which the peculiar Mystery was founded.

The third and last of the steps or grades in the Mysteries was called Perfection. It was the complete and finished communication to the neophyte, of the great secret of the Mysteries; the secret for the preservation of which the system of initiation had been invented.

Thus we can trace the resemblance between the ancient Mysteries and Freemasonry in the following points of likeness:

1. The Preparation, which in the Mysteries was called the Lustration. This was the first step in the Mysteries and is similar to the Entered Apprentice degree in Masonry. In both systems the candidate was purified for the reception of truth by washing. In one it was a physical ablution or bath; in the other it was a moral cleansing, but in both the symbolic idea was the same.

2. The Initiation, which in the ancient system was partly in the Lesser Mysteries, but more especially in the Greater. In Freemasonry it is partly in the Entered Apprentice and the Fellowcraft Degree.
3. Perfection, which in the Mysteries was the making known to the aspirant of the true dogma — the great secret that is symbolized by the Initiation. In Freemasonry it is the same.
4. The secret Character of both institutions was featured.
5. The use of symbols to teach important lessons.
6. The division of both systems into degrees or steps.
7. The adoption by the two organizations of secret methods of recognition.

These analogies it must be admitted, are very striking and if considered merely as accidental coincidences must be acknowledged to be very singular.

While both Freemasonry and the Mysteries appear to teach the same lessons by the same method of instruction it is not possible to say that there is any direct relationship.

I certainly agree with Rt. Wor. Bro. Collett's conception of the Legend of Hiram Abiff, that beyond the world of material things, is the world of spirit. Freemasonry teaches us that the building of an Inner Temple within ourselves, is the true spirit of Freemasonry. The work of building this Inner Temple never ceases and is never completed. Material things complete themselves, but the Spiritual Temple never rests, it continually growing upwards into the infinite Heavens.

I am sure, Brethren that we all hope and pray that some day that spirit will prevail upon this earth, and when it does, society will then be one vast and complete family of love and righteousness, and man will have become acquainted with man and learned to worship God by serving his fellowman.

**President:** Thank you, Bro. Taylor. I think we are indebted to Bro. Taylor because he had to receive information from your Bro. Secretary just at the end of July when it became apparent that Bro. McKergow would not be present. Thank you very much, Bro. Taylor.

Brethren, an opportunity for discussion of this topic is now with you, and we shall be glad to hear from any of you. I know you have given attention and I know it is of great interest to all of you and this period will be allowed for discussion. I take it that you are all completely overawed by Bro. Collett's contribution and Bro. Taylor's follow-up. We must not wait too long, as there are other papers to be given.

**R.W. Bro. J. S. P. Bach:** Bro. President and Brethren, referring to Bro. Collett's paper, he mentions the legend of Ishtar and Adonis. Well, I am a musician by profession, shall I say, and that story has been put to music and as you know music and Masonry go together. One of the greatest Masons that lived was Mozart and he of course wrote the opera "The Magic Flute", which concerns Masonry in general and this story. This legend has been put to music by the Belgian composer D'Indy. When R.W. Bro. Collett mentioned it I just thought I would tell you gentlemen in case you wanted to hear it.

**President:** Bro. Bach, could you tell us where we could get that sort of thing?

**R.W. Bro. J. S. P. Bach:** It is recorded by R.C.A. Victor on a long-play record.

**President:** Brethren, anything to add to this discussion?

**M.W. Bro. Dr. M. Herman:** Bro. President, Brethren, I was very much interested in both papers delivered this morning, but there is one thing that any student of Masonry, in the Modern concept of Masonry, has to remember, and that is that the Masonic origins in the ancient mysteries is not absolute. It is hypothetical. It is similar to saying that a horse is a four-legged animal and a cow is a four-legged animal; therefore a horse is a cow and we as students have to differentiate and we have to be a little more careful in our interpretation. Too, the modern interpretation of the science or the search is for Divine Truth and we have this illustrated to some extent in the mysteries, more so in our modern interpretation in the burial place of Hiram Abiff—"three feet east, three feet west, three feet between north and south and five feet or more perpendicular". That which we are seeking that which has been lost, is to be found in the heart of each and every one of us because there "three feet east, three feet west, three feet between north and south" is right here in the hearts of each and every one of us. "Five feet or more perpendicular", because man is five feet or more tall, and if we would just remember that, I think we can get a clear concept of what we in Masonry are trying to find, in answer to Divine truth. (Applause).

**President:** For the third time of asking, is there any further contribution? Thank you, R.W. Bro. Collett and you, M.W. Bro. Taylor, for leading the discussion this morning.

## AN OBJECTIVE FOR MASONRY

I feel that I am correct in viewing this meeting of the principal Officers of the four Western Jurisdictions as not only providing an opportunity for the brethren to receive and give inspiration but also and probably more important, as a forum where problems, individually and collectively can be discussed with possible suggestions for their solution.

In listening to the reports of the Committees on the Condition of Freemasonry, by whatever

Brethren, we have noted with regret that two regular members of this Conference are not with us, M.W. Bro. Art Cumming and M.W. Bro. Leroy Bond. M.W. Bro. McPhee, could you enlighten us as to any reason for their absence.

**M.W. Bro. W. L. McPhee:** Bro. President, M.W. Bro. Cumming has been threatening that he would not be here for several years. This year Mrs. Cumming has not been enjoying the best of health and they did not feel like coming up to stay. They did intend to come up today, but the storm has doubtless caused them to remain at home. However, we hope that we shall see them during the day. M.W. Bro. Bond has been very ill for almost eighteen months and is in and out of hospital. He was most anxious to be here but it was out of the question. There was some indication of progress a little while ago, but it will be some time before Bro. Bond is able to be active. He sent his best wishes to all who are here.

**President:** Thank you, Bro. McPhee. I will ask Bro. Secretary to call on these Brethren on his return to Calgary and convey to them our best wishes and regret that they were not here. For many years Bro. Bond has arranged for flowers to be displayed here. This year that task has been undertaken by Bro. Harper. We are very grateful to Bro. Harper for bringing these beautiful gladioli and asters, which I understand came from his own garden. This practical demonstration of the beauty of Calgary gardens adds much to our Conference table and on your behalf I thank Bro. Harper. We will now carry on to the next paper.

**M.W. Bro. S. H. Dayton:** Bro. President, first I would like to express my appreciation and the appreciation of my wife for the fine hospitality that has been extended to us by M.W. Bro. McPhee and Mrs. McPhee. We were fortunate to arrive in Banff in good weather and much enjoyed viewing the beauties of this mountain resort before the snow arrived.

Now, Brethren, I realize that my paper could be considered controversial, but it is not presented with the thought of creating controversy. What I propose to say, I firmly believe. If it does create controversy and disagreement, I am sure that I am given confidence in presenting it, because I know that you will think of it—and think of me—as the famous British statesman said, that you will probably disagree with what I say but you will defend with your life my right to say it. The title of my paper is:

title they are known, by reading the reports from Grand Jurisdictions over a wide area, I have been impressed, as you must have been, by the almost universal concern felt for the lack of attendance at Lodge Meetings.

We are all aware of the benefits we have derived from our Masonic experience. We are also aware of the contribution Freemasonry could make to humanity if universally accepted and we constantly repeat that the principles of Freemasonry are the last and only hope of mankind.

Such being the case, would it not appear natural that in these days of uncertainty and peril, that troubled humanity would, if aware of the purpose and nature of the Craft, seek to participate in its mission?

I do not propose that the principles of Freemasonry could possibly have a completely universal appeal to all of mankind in the present stage of development of the human being, and this is not said with any suggestion of superiority or inferiority, but only in recognition of the fact that man in his transition from the animal to his eventual destiny is in various stages of development.

But I do submit that Freemasonry has too few who join from a desire to contribute to its cause, and too many who join for what they feel they can derive from their membership.

Freemasonry is a perfect structure but its practice and organization has many weaknesses which are a reflection of the frailties of its membership. As no improvement can be effected until a fault is recognized, it is our bounden duty to take a close look at ourselves however painful this may be.

Statistically, the organization of the Craft presents a rather gloomy picture. Most Grand Jurisdictions have to report if not a net loss in membership, at the very most, an insignificant gain. When confronted with this situation it is usual to express the excuse that we are not interested in spectacular gains in membership by accepting all who apply but only to accept those who are worthy. How then do we explain our losses by dimit and suspensions for non-payment of dues? Even with our generally selective manner in choosing our members we find our loss by dimit far greater than our gains by affiliation, and suspensions for non-payment of dues far exceed our reinstatements.

From the Proceedings of the Grand Lodge of Manitoba for the past five years we find the following:

Demits, 982; Affiliations, 633; Net loss, 319; Suspensions NPD, 681; Reinstatements, 197. Net Loss, 484. Loss from death remains fairly constant and statistically is not significant—310, 322, 282, 352, 219, respectively.

Our losses from suspensions for N.P.D. and by dimit were 803 and in the same period 2,677 were initiated. It should be noted too, that many Lodges are still carrying brethren as members who have been in arrears past the period allowed by the Constitution.

It is difficult to analyze Dimit and affiliation figures, as this may, although we in Manitoba hope not, represent population shifts out of the Province. I am afraid, however, that in the majority of cases it is brethren who have found little to interest them in the Craft and have taken the proper way out. Relinquishing of dual membership may be responsible for some but hardly a significant part of this figure.

Losses through suspensions for non-payment of dues are a more distressing matter and much more difficult to make excuses for. In some cases certainly, it may be a matter of economy, although it is difficult to imagine with dues ranging from less than \$1.00 per month in most Lodges to not over \$2.00 per month in isolated cases, that this could be a factor of any importance.

The figures are not complete as to the Masonic age of the brethren who are being suspended for NPD and accepting dimits, but those that are available surprisingly show the greatest loss to be in the group who have been in the Craft from 10 to 20 years. It is commonly presumed that the brethren giving up membership are relatively new members. This is not the case and one wonders why a brother who has been a member for an average of 15 years would decide to forfeit his membership.

The attendance at Lodge meetings and various communications of the Craft defy analysis, but range from 15% to 40% of resident members, the latter figure being attained very rarely and only in smaller Lodges of usually less than 100 members. There is usually a faithful few, from 5% to 10% of the resident membership who attend almost all meetings, a percentage of the balance attend intermittently and of course, some who attend rarely, if at all. Among the latter group will be those who have lost interest in Craft Masonry and remain members to maintain membership in concordant bodies of Masonry. Many of these may make a considerable contribution to Masonry but add nothing to the strength of the Craft Lodge.

While the losses in membership due to suspensions and dimits reflect upon our Jurisdictions and Lodges economically, the emblem-wearing, dues-paying non-attending member who feels no need or desire to participate is a less evident problem, but one of deeper significance. It can be safely presumed that in many cases he continues to belong because he feels in some indefinite manner that he derives honor from his membership even though he makes no contribution. It is a tribute to the prestige of Freemasonry from which he can derive little comfort. It would not be an exaggeration to say that 10% of the members are responsible for 90% of the activity of the Craft.

Nothing in what I have said presumes that the absent brother does not live a Masonic life or reflect honour upon the Order, but the Craft is weaker and less effective from his absence.

It may seem that I have drawn an excessively dark picture of the condition of our Craft, but I believe all will agree that what it is and what it could be are poles apart. I also agree that the churches and all other like organizations face similar problems.

To those who might say, or think but not say that Freemasonry is an anachronism, I answer that the very fact that Freemasonry exists is proof of its need, because society does not long support an organization that does not serve a use-



ful purpose. True, as social services are to a greater degree taken over by our Governments, the need for benevolence becomes less, but benevolence never was the end purpose of the Order.

The fundamental purpose of the Craft is and ever has been the Universal Brotherhood of man with all that this great ideal implies. This is as one with the purpose of the Creator, the development of the purely human qualities of man to such a degree that the Universal Brotherhood of man becomes a reality. Then and then only, will Freemasonry cease to exist as its mission will be accomplished.

Freemasonry accepts men merely as men with no distinction as to race, color or creed and gives no merit for material possessions or accomplishments, favors none, excludes none if he believes in the Most High and practices the sacred duty of morality but—"Sees in every Son of Adam a brother of the Dust". The Craft is thereby uniquely qualified to assist in the Divine purpose. We have an instrument of Divine destiny in our hands. Are we generally aware of this fact, and if so, what are we doing about it?

The meetings of our Lodges have no universal appeal to the membership. It is not uncommon for small rural Lodges to go for years at a time with no candidates. The meetings consist of running through routine Order of Business, with attention to any small matters that come up and a refreshment period. It cannot truly be said that any great benefit is derived from such a meeting. If there is degree work the interest is slightly higher, for those who participate and a few who enjoy watching the work done. At the other end of the scale is the large city Lodge with degree work constantly. This also becomes boring to those who take no active part.

It is small wonder that we are constantly hearing the query—"What do we do?" "Why can't we do something?" There is no sense of accomplishment.

Likewise to the profane we appear to be a doing nothing organization and certain concordant bodies who depend upon the Craft Lodge for their life blood have a more favourable image in the public eye. To the Mason and non-Mason alike the magnitude of our goal is not evident.

Thus we have the spectacle of the brethren of the Craft, frantically searching for activities — ladies' nights, social nights, curling matches, golf tournaments — wishing to sponsor projects that they may appear to serve a useful purpose, and all the while the greatest mission on earth — a purpose that is one with the purpose of the Creator, lies aside, neglected and unfinished.

One of the first impressions given the candidate is the unchangeable nature of Freemasonry. This is constantly reiterated throughout the various ceremonies. We are required to adhere to the ancient Landmarks and are warned against innovations in the body of Freemasonry. Thus, Freemasonry remains the same essentially as in

the beginning. The need for Freemasonry also remains as great as it was two and one-half centuries ago. The society which it serves however, has undergone a complete renovation.

Less than half a century ago our society consisted of a few large cities, some large towns or small cities and innumerable small towns. Satellite to these towns were small rural communities, usually a church and school. Each of these had its own spiritual and community life. People lived together in close association which enforced certain sanctions upon conduct, whether welcome or not, each man was, to a degree, his brothers' keeper. The neighborly concern could be oppressive but gave a feeling of security to the individual. Some one cared. The communities satellite to the small town have disappeared, with little left to mark the contribution to our society but memories and headstones in a sometimes neglected cemetery.

The residents of these small rural communities took an active part in the social life of the small towns, toward which they had a secondary loyalty. With the improvements in communication and transportation, the business life of the small town is suffering with the consequent withering and dying of the once active social life of these towns. Freemasonry along with other like organizations is a casualty of this change.

Also a factor, and probably basic, is the mechanization of farming which has increased vastly the amount of land one man can work. On an average in my home area, which I believe to be typical, there is only one family where formerly there were three.

All of this has resulted in an almost mass exodus from the rural to the urban area. The migrant from the rural to urban areas may find advantages economically but find little to replace the close personal relationship of the small community and the social and spiritual relationship they once enjoyed. The Lodge brother who through economic pressures is forced to leave the rural area for the city does not always affiliate with a city Lodge and this could account for a portion of the dimits or suspensions. The younger man who might have become a member had he remained in the country due to close association with others, may not ever become a Freemason in the necessarily impersonal climate of the large city. These are but a few of the changes socially that must have a bearing upon our problems.

Undoubtedly never in the history of the world has society had such a multiplicity of organizations. Wherever a quorum gathers, another organization is formed, many with overlapping of membership and purpose. To one who wishes to actively participate there is just not enough time to do justice to all. The tendency then is to give time to that body that has material evidence of accomplishment. Add to all of this the various forms of so-called entertainment that only requires one to be a spectator, the radio, the television, etc., and we begin to see the magnitude of the difficulties we face.

Also consider the scientific developments of the age. To our forefathers the V.O.T.S.L. was literally true, and upon this belief they based their faith and even though based upon a false premise gave them strength. Science today would seem to contradict and disprove much of the writings of that Holy Book and to a degree make suspect the validity of the whole, while the most eminent scientists have proof that there is no conflict between science and religion but rather that the former confirms the latter, this is not evident to the superficial observer.

A record of social changes could go on endlessly, two world wars, where millions were taught the merits of mass murder, where all actions were justified in the cause of victory with the resultant breakdown of morality, a formerly unheard of prosperity, the acquisition of luxuries by almost all, and his standard of living the measure of a man rather than his standard of conduct.

Is it any wonder when we consider all of this, that in a day and age when men, monkeys and mice are flying around in space, when the spectacular has become commonplace and the fantastic incites only a ripple of interest, that a society that only offers such common things as brotherly love, morality and virtue should not be greeted with enthusiasm by the ordinary man?

Such are a few of the difficulties we face as an organization. I contend that these changing conditions require that we take a long searching look at our organization as it presently exists, and take appropriate action that we may make our maximum contribution to society.

We know that the ills that beset the world today could not exist if the doctrine of Freemasonry was practiced universally. Neither national, racial, color, religious political or class distinctions would exist. No man would be thought of as German, Russian or English, as yellow, black or white, as Protestant, Catholic or Hebrew, as Doctor, farmer or labourer, but only as brother. Can you think of a more thrilling concept? And imagine this—in the world today, with its hundreds of religious sects, organizations by the thousands, only Freemasonry ignores all artificial divisions and views humanity only as the Creator intended, simply as man.

If we are aware of all of this, how do we contain ourselves? Why are we not bursting with pride, and is it not our right, indeed our duty, to shout it from the rooftops, that right thinking men everywhere could avail themselves of the opportunity to join the Craft that they might participate in this glorious cause?

I propose that we should first of all conduct, with all the zeal of a religious revival, a campaign to insure that all the brethren of the Craft are fully aware of the basic and great purpose of Freemasonry, the unification of all mankind and the dissolution of all barriers that divide man from man.

We should cease to dissipate and divide our energies with discourses on Masonic History that are at the most legendary and often fantastic, which only serves to strain the credulity of the listener and raise doubts as to the validity of the whole, or talks on symbolism that attempt to give fixed interpretations that are applicable to all, ignoring the fact that symbolism like beauty, takes a different form in the eye of each beholder.

Let us review the whole matter of secrecy and energetically reveal to the whole world our reason for being, so that a candidate for the Craft may know what he is joining, and also that we may inspire in the hearts of all worthy men, a desire to join, that they may have a part in the accomplishment of our God-given mission.

If all Freemasons were aware of the magnitude of our mission would they then question the value of our contribution to society and would they think the backing of some material project of greater value?

I do not fault the brother who does not attend and who eventually either takes his dimit or allows himself to be suspended. He has probably joined with little or no idea of our purpose and finds little of interest. Would it not be better that all should know for what we stand, what is our purpose, and our mission? Then those who join would do so from a desire to contribute and participate rather than partake.

I realize at this point I tread on dangerous ground, the secrecy of Freemasonry! . . . We disclaim being a secret organization but claim rather to be an organization with secrets. This I suggest is only partly true and that we should clearly define that which must be secret as distinguished from that which we have a duty to humanity to disclose.

We say that Freemasonry is a progressive science. Do we not, then, if we believe in our mission, have the clear duty to take any necessary steps consistent with the principles and Landmarks of our Craft, to insure that we make the maximum contribution to society.

I realize that I have proposed a controversial subject. I also realize that I have been guilty of generalizing—what I have said is undoubtedly not true of all Lodges but is just as surely true of others. The time is long past when we can view the progress of our organization with complacency.

So that I be not guilty of criticism with no constructive suggestions I propose for your consideration the following:

That each Grand Jurisdiction represented at this Conference should conduct a survey of the Lodges to ascertain, relative to dimitts and suspensions over a certain period of years;

The Masonic age of brethren taking dimitts or being suspended NDP.

The Masonic record of attendance, interest and rank attained of those brethren taking dimitts or being suspended NDP.

Any other information that could throw some light on their reason for allowing their membership to lapse.

The purpose of the above is that we may have a better understanding of our problem directly, where possible, from the brother involved. And incidentally in this connection it is my intention at our next Board Meeting of the Grand Lodge of Manitoba in Winnipeg to propose and to see that such a survey is conducted in the Grand Jurisdiction of Manitoba. I think it would be most useful if we had that information from the Four Western Jurisdictions.

For reasons that I hope I have made clear before, I would suggest that a Committee should be appointed to examine the whole matter of secrecy and publicity.

It is my hope, Bro. President, that this paper may make some small contribution to the success of this Conference. (Applause).

**President:** Bro. Dayton, I had the advantage of seeing your paper before it was presented and I was interested in those figures you gave for Manitoba and I think that perhaps, reading through your paper quickly as you did, the Brethren did not have an opportunity to pick up those figures. So that there might be some basis of making a comparison, perhaps you could read them again, slowly enough so that we might get them down.

**M.W. Bro. S. H. Dayton:** These figures cover a five year period up to the publication of our last proceedings a year ago. (Figures were repeated.)

**R.W. Bro. S. H. Hardin:** M.W. Bro. President, members of the Banff Conference, distinguished Brethren, it is indeed a great pleasure to me to be in a position to attend this Banff Conference and more especially to have the greater privilege of participating.

Before I proceed to lead the discussion on this important subject, may I extend to Most Wor. Bro. Sherman Dayton, my personal congratulations for the excellent manner and sincerity in which he prepared and presented his paper.

It is difficult to offer any criticism for I find myself in agreement with Bro. Dayton on many points. Nevertheless, there are parts which I would like to bring up; not from disagreement, but more in offering a different approach on the subject and for the purpose of discussion.

Bro. Dayton has said in part — and I quote — "We are aware of the contribution Freemasonry could make to humanity if universally accepted and we constantly repeat that the principles of Freemasonry are the last and only hope of mankind," and again, "The fundamental purpose of the Craft is and ever has been the

Universal Brotherhood of man with all that this great ideal implies." Unquote.

"An objective for Freemasonry," when defined, can mean a number of things: such as, a goal; an aim; a purpose; or even a challenge; to search out the vast treasures of objective knowledge. An objective for Freemasonry, could be, therefore, regarded the equal in importance to that of building a structure of great value and worth.

I fully agree with Bro. Dayton that, if we are to seek "An Objective for Freemasonry," the following consideration must be given to its analysis.

1. To build the man to meet the challenge, so he can rise to the occasion.
2. The Unification of Masonry wherever it exists.
3. Building bridges of understanding between man and man.
4. To carry into effect, like the English in the 18th Century and the Romans before them, the many principles and fundamentals of Masonry to the fore.

Thus, the real aim of Freemasonry is to be found, not in its origin, but in its goal; not in its parentage, but in its purpose; not in where we came from, but in where we are going.

I love the whimsical story that a good friend of mine told me, a good many years ago, about two men who were tracking down a tiger in India. As the trail became fresher one man became very much concerned about what was going to happen when they came upon the tiger. He turned to his friend and said, "Now let's split this thing up, you go on and see where he went and I will go back and see where he came from." Well, the latter is always a perfectly safe, even if somewhat useless procedure. The objective of Freemasonry is to be found in its goals and where it is going and what it is doing today.

Freemasonry has two main goals. The first is the development of human character. You may ask what has it to do with "An Objective for Freemasonry." Well, to me there is nothing greater than the idea that Freemasonry is concerned with what might be called the world's number one problem, because in spite of everything we read in the newspapers the number one problem in the world today is not economical, not political, not international, even not educational; it is a human problem, the problem of the development of character. I like the way one man expressed it when he said, "We are all blind until we see within the human plan; nothing is worth the making that does not make the man." We think sometimes that if only we can get better institutions, better forms of government, better organizations that we are going to get the Utopia we desire. But you know perfectly well that you can't get

good institutions or good organizations until you first of all, get good men. Good men can take a poor form of government and make it work, and bad men can take a good form of government and make a failure of it. We are waiting for better days because we are waiting for better and greater men.

We have four million Masons on this continent alone, and what we are interested in is not the collective impact of these four million Masons upon the problems of the world, but what we are interested in is the thrust of four million individual Masons, men of high character and outstanding integrity into the life of nations, who will dissipate the problems. Freemasonry believes that this is possible in spite of the fact that there are those who call us wild-eyed idealists for so thinking. We think of it as possible because of our point of view; because of what we call our scale of observation.

Talking of a scale of observation, leads me to the part of Bro. Dayton's paper, and I quote: "It may seem that I have drawn an excessively dark picture of the Condition of the Craft, but I believe, and all will agree, that what it is—and what it could be—are poles apart. I also agree that the churches and all other like organizations, face similar problems." Unquote.

On this point I am not exactly in accord with Bro. Dayton. In my opinion, his omission is that he does not differentiate between "A member in our Lodges" and "the Mason to whom the love of Masonry is a deeply rooted entity." Numbers never meant anything to Freemasonry—Masons did and do now.

I came upon this expression "The scale of observation" in the book "Human Destiny". The writer says that all of our observations are always dependent upon the system of reference chosen, and this system of reference he calls "The scale of observation." To illustrate he said, "If you take white flour and soot and mix them, if the mixture is perfect, on our scale of observation, that is, without the use of a microscope, the mixture will always be dry powder. But if an insect the size of a grain of flour or soot is moving around in that mixture, on its scale of observation, there is no grey power but only black and white boulders." He says "From the standpoint of man, it is the scale of observation that creates the phenomenon. Every time we change the scale of observation we encounter new phenomena.

In the New York Times, immediately after the Second World War, in the Magazine Section, a writer named Massingham had an article on that very picturesque figure, the late "Nye" Bevin. Mr. Bevin was talking about Winston Churchill and he said that Churchill's point of view was always wrong. He stated that there is all the difference in the world between looking at a thing from the bottom up and looking at a thing from the top down. He insisted, of course, that Mr. Churchill only looks at it from the top down and therefore can't see it as other men see it—looking from the bottom up. It is the

same world but you are looking at it in two different ways; it is the point of view that determines the kind of world you see.

The matter of changing our scale of observation can be illustrated from contemporary affairs.

Some of you, no doubt, have listened to the Couchiching Conference held in Ontario with representatives from different countries. Under consideration were economic, political and above all, the philosophical aspects of life in the newly formed countries. In the Times appeared an article describing the interest that is displayed by our older universities, McGill, Toronto, Queen's, and their attempt to train graduates who had done their homework and are not afraid to speak out. These graduates are to employ their knowledge and know-how towards advancement in Africa and Asia. I am sure that many of you have read the article by Robt. F. Kennedy, attorney-general of the U.S.A., which appeared in the Saturday Evening Post describing his world tour. There are two lines, as headings, which attracted my attention, and I quote: "We have given much economic aid but ideas and philosophies are what people hunger for."

Under contemporary affairs, we must not overlook the two giants, Russia and China. From various columnists like Joseph Alsop and Walter Lipmann, as well as a number of other correspondents such as Edward Crankshaw, Mark Frankland of the London Observer and David Miller and Stanley Rich of the New York Tribune and who are specialists in their respective fields, one can arrive at the conclusion that (1) even the Communists are not convinced of Communism, when you become friendly with them and (2) the many nations who recently came into being, are craving for ideas and a philosophy of depth—even more so than for economic aid.

The profound change that has taken, and is taking place in the world, has made the desire of the common man for a world-wide peaceful adjustment. We live in the most dynamic period in the world's history. It is a troubled world if you do not glory in the adventures of living during an era when humanity stands at the crossroads of ideological conflict. If, however, you enjoy the zest of living during a dynamic period when significant history is being made, you will recognize that our many problems are but opportunities for leadership in the cause of humanity. Who can deny that where there are no problems, there are no opportunities.

**President:** Bro. Hardin, I am going to interrupt you at this point, if I may. You will have noted that it is now 11:30 a.m. and certain arrangements have to be made for lunch. I think it would assist us greatly if you would continue at 2 p.m. and give us an opportunity to gather our thoughts on this important topic and continue the discussion at that time.

Brethren, the Conference is adjourned until 2:00 p.m.

**President:** The Session is called to order. Unless anything else is suggested, we shall close the Conference this afternoon fairly promptly at 4:30 so that no one should feel too discouraged if they are cut off by the chair at that time, so unless there is any objection the discussion of this paper will continue until 3 p.m. and then that will leave an hour and a half for the paper being introduced by Bro. Rutter on the Universality of Freemasonry.

Has anyone anything to bring before this Conference in the matter of an announcement before Bro. Hardin resumes?

**R.W. Bro. S. H. Hardin:** Now, Brethren, in dealing with this paper you will recall that I numbered:

1. To build the man to meet the challenge, so he can rise to the occasion.
2. The Unification of Masonry wherever it exists.
3. To carry into effect, like the English in the 18th Century and the Romans before them, the many principles and fundamentals of Masonry to the fore.

Quoting from Bro. Dayton's paper, "We know that the ills that beset the world today could not exist if the doctrine of Freemasonry was practised universally. No man would be thought of as a German, Russian or English; as yellow, black or white; as Protestant, Catholic or Hebrew; as a doctor, farmer or laborer, but only as a brother. Can you think of a more thrilling concept? And imagine this—in the world today, with its hundreds of religious sects, organizations by the thousands, only Freemasonry ignores all artificial divisions and views humanity only as the Creator intended, simply as man." Unquote.

Brethren, I read and re-read this paragraph many times and it made me proud to be a Mason and to find ourselves an essential part of that doctrine.

Never before have we passed through a period of greater challenge to Masonry. It is a challenge to those who recognize Masonry as a force to be used and not merely as a form to be served. No other institution is better equipped in this world-wide ideological conflict to build bridges of understanding between man and man, without regard to race or creed.

As Freemasons we must look beyond the tiled precincts of our Mother Lodges. We cannot and must not confine our thoughts to the political boundaries of our Grand Lodges. The Universality of Freemasonry must become vivid and real in our minds. Our brethren in far and distant lands are but a few hours away! Their problems must become our concern also. There must be unity between Masons wheresoever dispersed throughout the habitable world.

People in distant lands will turn in the direction they like best. If, however, our way of life seems to offer the most, and they like us best, their support will be added to ours in an effort to maintain a free world. Through our efforts to promote a better understanding of the basic belief in the brotherhood of man and the fatherhood of God we must offer co-operation and understanding. We must promote unity, as we know and understand its meaning.

I agree with Bro. Dayton—in that the language of Freemasonry is admirably suited to this necessary alteration of our thinking. In the name of brotherly love we are taught, "To regard the whole human species as one family," that "Freemasonry unites men of every country, sect and opinion." If we believe this teaching, no actual change in basic tenets is indicated; only an application of those we have.

Certainly this is neither the time nor the place to enter into a discussion of racial problems, but we must remember that all Masons do not have white skin. It would also serve us well to remember that for every white individual on the face of the earth, there are six whose skin may be termed colored. If we sincerely support a belief in the universality of Freemasonry, as an objective, which is now more important than ever before because of the apparent close proximity of nations with one another, we must endeavor to eliminate prejudice from our thoughts and actions. We must never appear haughty or condescending in our contacts with brethren from jurisdictions abroad. While we may have advanced much farther in certain phases of our civilization, yet the culture of our foreign brethren often pre-dates ours. They are a proud people, almost without exception, and may be quick to take offense at unguarded and ill-advised remarks of our own. The hand of brotherly love must be extended sincerely so that it will not be received in contempt. We are being watched narrowly and our true motives analyzed. If democracy wins over Communism, Freemasonry must play a vital role.

In the teachings of the 133rd psalm we find the unvarying conditions of real success—unity. At times temporary success may seem to be attained without unity of thought and purpose. Real and lasting success can be attained only when unity is the principal ingredient.

True Masonic Brotherhood may manifest itself in many ways. Methods and practices vary from jurisdiction to jurisdiction, and from country to country. Regardless of the route each pursues, or the phraseology employed enroute, the end result remains the same. Tolerance is essential, and forward vision is vital if the high ideals and majestic goals of Freemasonry are to be transmitted from generation to generation in the future as they have in the past. Common basic principles and unity of thought and purpose have ever brought together the greatest and best men in every age. May the light of its influence

ever guide men toward the summit of human responsibility — their duty to God and to man. (Applause).

**President:** Thank you, Bro. Hardin. Are there any questions you would like to ask Bro. Hardin direct before he leaves the East. Thank you, Bro. Hardin, you may resume your place and enjoy being picked apart . . . Brethren, this topic "An Objective for Freemasonry" placed clearly before you by Bro. Dayton and Bro. Hardin now awaits your discussion.

**R.W. Bro. W. J. Collett:** Both these brethren have been talking about the revitalization of Freemasonry, but they are both falling into two fallacies which have characterized our modern age. The first fallacy is the assumption that historic origins and philosophical backgrounds are of no value. This is the same fallacy that the educators fell into in the 1930's when they began to think in terms of science and mathematics rather than classical backgrounds, history, philosophy; where our universities intended to become professional schools rather than educational institutions (that is what many of them are today) and we are suffering from that type of approach to our education in these days. The church in the 1930's and also about 1925 following the criticism, the literary criticism of the Bible, fell into the same error when it began to place little emphasis on theology and philosophy and more emphasis on activity within the church. It lost its basis for faith and we have a generation growing up today that does not know the basis of its religious faith. The new Sunday School lessons are trying to remedy that illness. The Masonic Order must not fall into this modern fallacy, or this modern heresy, which says that historic backgrounds and philosophical beliefs are not of value, or we will find ourselves an activist group, tending more and more to things that Bro. Dayton said were of very little value and that is all the ladies' nights and social events that we have. We will have more of those if we lose our sense of philosophical and historical background.

The second fallacy is another modern fallacy and that is the thought that numbers is the judgment of effectiveness. Now, I regret as much as these other two brethren do the falling off of the members of the Masonic Order because of non-payment of dues and lack of interest and so on. But numbers are not necessarily a scale by which effectiveness is judged. I remember Harry Emmerson Fosdick, one of the great preachers of the early part of this century, saying when Christianity was a minority movement and when it was under persecution, it was effective, but when it became a majority movement and generally accepted by states and became popular — everyone had to belong to a church and so on — it lost its effectiveness. A minority movement is an effective movement because it is tightly knit and people are examining it for its effectiveness. I think that the Masonic Order needs to forget a little bit about whether it is going to gather in more members. It has got to be more selective and it needs to have more members

within its borders who know about its faith and are willing to make public witness of its faith. Now, I think that the two brethren are correct when they say that we have to forget a little bit about the secrecy of our movement, we have to make a public witness to our faith. This is what the Christian church is beginning to do more than it has in the past, make a public witness of its faith so that people will know what the church stands for and I agree with these brethren that we have to let the general public know what the Masonic Order stands for and do it without any fear and without any hesitation, but, before that can be done, we certainly have to educate our own membership and they have got to know what the basis of their faith is.

**President:** Thank you, Bro. Collett. Brethren just in passing, we had the privilege of meeting with R.W. Bro. Meriam, Grand Junior Warden of the Grand Lodge of California, and he had a very good pamphlet that I am sure some of you would like to get a copy of — I am sorry I haven't mine with me, but it is on this basis of public relations that should be carried out by Masonic groups, such as intimated by Bro. Collett.

**M.W. Bro. A. J. Sawatzky:** A number of you Brethren have heard me before and I would quite forgive you if within the next five or ten minutes you fall asleep because I am pretty sure once I get into the groove, it will be very similar to what you have heard from me before. Others again thought I might stimulate to new thinking.

I was very deeply impressed by the paper that was given by R.W. Bro. Collett. I believe with him that the historic origin of Freemasonry is something that everybody should know something about in order to appreciate its value, but I don't think that that is of vital importance today. When we think back that out of a very few Lodges some 250 years ago there has developed a physical organization of over 17,000 constituent Lodges and over 4,500,000 members on the North American continent alone, I don't think that we have so much to worry about our numerical strength as to worry about our intellectual strength, and I think there is the crux of the whole situation. A lot of very good points have been brought out by our last two speakers, M.W. Bro. Dayton, and at the discussion of his paper by R.W. Bro. Hardin, but it seems to me that none of these papers have brought out the crux of our weakness.

I remember clearly in the Second Great War when England had its back to the wall and Churchill assumed the leadership, he made this statement: "Give us the tools and we will finish the job." Brethren, I claim the weakness in our Craft today is we lack the tools. We have lots of material, but we haven't prepared them properly. I am going to take courage from the statement made by M.W. Bro. Dayton that while you may not agree with me on what I have to say, I am sure you will defend my right in saying what I believe is our existing weakness today.

Let's get down to fundamentals—what takes place in a great majority of our Lodge meetings today? We meet regularly every month, we perform our ritualistic ceremonials with a lessor or greater degree of perfection, but isn't it a fact that that is where it ends, as if that is the be all and end all of Freemasonry. There we leave our candidates to grope for themselves to find out what it is all about. I think in the first place we fall down in ascertaining, when the candidate knocks at our door and asks for admission, whether we can truly say that this candidate is properly prepared. Do we know whether the candidate who is knocking at our door is actually looking for more light, which we prompt him to say when we ask him when he is inside the door? I think it is most essential that we should, before presenting him at the door, find out whether the candidate is actually prepared to seek for further knowledge, or if he is merely knocking at our door because some of his friends happen to belong to the Craft, and that he feels that it is of importance and of value to him to be associated with an organization that has established a certain amount of prestige and esteem in the community or in the country at large. I don't think there is any question of a doubt that Masonry can claim that right, that those who do know something about it, that it does possess a great deal of esteem, but isn't it also a fact that modern Masonry is more or less coasting along on the prestige that our forefathers have established for us and that we in our present day and age are doing very little about it to promote and foster those basic principles in which our institution is rooted, so that those men when we have conferred the Three Degrees on them are truly and properly prepared to go out into the world and be an example of those principles and precepts which Masonry believes should be the order of the people as a whole.

How do we know, when we have conferred a Degree on a candidate, whether he understands anything of our allegories and our symbols? Whether it is only the visible part that he sees or the literary wording that is being presented to him? If that is all he gets out of an initiation then my Brethren, initiation is just a mere formality and it means nothing more to such a candidate than if he was joining any other social club. Initiation as I understand it means "To Begin". It means entering a new path where he will obtain additional knowledge and a deeper understanding of intensified virtues. It means that he has made up his mind and is convinced that the attractions and the idealism of the outer world is not the essential thing that creates life and keeps life going, that that is only the shadow and not the substance that lies underneath. Initiation means, if it is properly understood, that he is fully resolved that henceforth he is going to devote his life to the Divine and not to himself, so that he will be able to display the true beauty of God which up to that time has probably not been manifested by him in his past life. What takes place when we hold our Lodge meetings? We open our Lodge, we close it, then we retire to the refreshment room. Very seldom, generally

speaking, are our Lodge meetings being used for the purpose of introducing ourselves to those mysteries for which Masonry was formed to introduce us. It seems to me, if we want to look for objective Freemasonry, that we are entirely overlooking the fact that the building of character begins long before a person reaches maturity, before he reaches the age of 21 years, and it seems to me that Freemasonry has a responsibility long before the 21st year rolls around and it seems to me also that Masonry would not introduce an innovation if it attempted to make its influence felt among our younger generation, among our teen-agers.

The trouble is that Masonry, in our present day and age, is reluctant to assume the responsibility in that respect as an organization. All we teach is that, essentially, Masonry is individual work for individuals. That it true, Brethren, but isn't it also true that if there is a common purpose among those individuals, there will be a much greater strength in our efforts. To work among our youth as a Masonic organization, in my estimation, does in no way imply that Masonry should have to assume the responsibility for youths' actions. All you have to do is join in combined effort to indoctrinate a rising generation with those principles and precepts, regardless of what denomination or sect you may come from, because the principles of Freemasonry, upon which Freemasonry is founded, nobody can have any quarrel with. Everybody must agree with them. We all believe in a great cause, call it whatever name you want, who is the Giver of all life and the Preserver of all life, which we recognize in our own interpretations as God, the Father, Whom we must learn to love and not fear as slaves, and that is something I feel that we must try to work among our youth so they might become convinced about that by the time they reach maturity so that they can give leadership in that respect. Now there is an objective in which I cannot see for the life of me why Freemasonry should be so reluctant to assume a responsibility as an organization. It does not in my opinion imply by any means that anybody who has been indoctrinated by Masonic principles and precepts should in later years be obliged or obligated in any way, shape or form to become associated with the Masonic organization. That has nothing to do with it. Masonry is essentially an organization composed of members who have joined under their own free will and accord and that could be very, very thoroughly lived up to by instructing our youth on those principles and precepts which Masonry believes should be the order of the people to live by.

Why cannot we join in that respect? Why is it not possible—I am thinking, for example, we had a very wonderful paper last year — for Masonry to support DeMolay. I am not picking DeMolay as a particular youth organization that Masonry should support. There are very many other organizations where Masonry could exercise its influence just as well, but the point that I am trying to stress, there is an organization that is more or less formed along those lines

already, but they need guidance and surely as an individual Mason who has taken it upon himself to give guidance today, how much stronger that would be if it was given as a Masonic organization. I am thinking now what a great objective could be achieved thereby. In our present day and age we have these organizations in the larger concentrated areas, but the same thing could be instituted in the rural areas because road conditions are such that a central place within a radius of 25 miles would embody quite a number of constituent Lodges. Constituent Lodges could concentrate on the youth in their individual organization, getting them to meet at least once a month, shall we say, in this central organization and there exercise our influence upon our rising generation, indoctrinate them with those principles and precepts by which we believe they should live. Twenty-five miles from any given station, with our present road conditions, is only a matter of 25 or 30 minutes. Our youth today is travelling many, many more miles for many less useful purposes than they could devote by coming to such an organization once a month. I believe that Masonry is falling short in that respect. Men I see before me here today, yes, they are confirmed Masons; they get a great deal out of spending their time and energy in discussing these things, but who else knows about it? How many read our Banff proceedings in our constituent Lodges? How many of the individual members know that there is such a thing as a Conference of the Four Western Jurisdictions? The work that we do here is certainly wonderful work and it is most inspiring to those who participate in it, but it is a fact that it doesn't go farther when we disperse from this Lodge Room here—there lies our weakness. We have got to find ways and means to develop leadership, men who will take up the challenge and enlarge upon the work, exercising more and more influence to impress people that ours is the best way after all—to exercise an influence upon the people and to make their mark in helping to mold and shape the human destiny.

I don't know whether it is going to be my privilege to attend this Banff Conference for another year. I do not enjoy train travel and I am beginning to realize more and more that I am becoming a hazard on the highways so that I will have to forget about car travel, but I do want to say this, Brethren. These four years that I have had the privilege of attending the Banff Conference have been the richest years of my life. Not only from the standpoint of making me understand just a little bit better those intrinsic values that should be deeply rooted in every human heart but also from the standpoint of the opportunity it has given me to become acquainted with and make friends from all over this part of Canada. The only way we learn and broaden our minds is to come in contact with people from the various districts and discuss our problems, our failures and our successes. When we bring them all together it always brings us down to that very fundamental question, just as R.W. Bro. Collett pointed out to us, the search of primitive humanity in learning

to understand just what makes this world tick. Today we have arrived at that point, most of us at least, where we start to look for that question within us. Up until now we have tried to find it without and it has only brought us more anxiety and more fear and more uncertainties, but now we must start to look from within. We reach at the root of the question and that is "Why? Whence come I? And whither go I?" The answer to that question has never been put into words so clearly or so plainly as by one of the greatest Masons, in my opinion, that ever lived when he put that question. And I want to read this for the records because here and there will be the odd one who has become stumped by that question and I am sure it will bring him a great deal more light, as it has brought me and a great deal more security and understanding of just what it is all about.

Albert Pike gives the answer as this (The Meaning of Masonry from Little Masonic Library, Book V, pages 54-55):

"Before the world grew old, the primitive Truth and Knowledge faded out of men's minds. Then man asked himself: 'What am I? and how and whence am I? and whither do I go?' And the soul, looking inward upon itself, endeavored to learn whether that 'I', that was conscious of its own individuality and identity, were mere matter, its thought, reason, passions and affections mere results of material combination; or whether it were an Immaterial existence, enveloped in, and environed by the impediments of, matter; whether it were an individual essence, complete and perfect by itself, with a separate and inherently immortal life; or an infinitesimal portion of a great First Principal or Universal Soul, that Interpenetrates the Universe, extends through the infinitudes of space, and undulates like light and heat; and so they wandered farther and farther on amid the mazes of Error, and imagined vain philosophies, wallowing in the sloughs of materialism and sensualism, or vainly beating their wings in the vacuum of abstractions and idealities.

But Masonry teaches us that the soul of man is immortal; not the mere result of organization, nor an aggregate of modes of action of matter; nor a mere succession of phenomena and perceptions; but an Existence, one and identical; a Living Spirit, a spark from the Great Central Light, that has entered into and dwells in the body, to be separated from it at death, and return to God who gave it; that does not disperse or vanish at death, like breath or a smoke, nor can be annihilated; but still exists and possesses activity and intelligence, even as it existed in God before it was enveloped in the body. It is immortal, not of necessity, but, unless, as it and all things emanated from God, it pleases Him to absorb it again into Himself.

We do not understand this; but we believe. We struggle to express the Truth, by words that are inadequate. Far in the darkened Past we hear our Ancient Brethren, with stammering utterance, striving to express the same idea of immortality saying:



"The seed dies, and out of its death springs the young shoot of the new wheat, to produce an hundred-fold.

"The worm dies in its narrow prison house, woven by itself; and out of its death springs the brilliant moth, emblem of immortality.

"The long-lived serpent dies, and self-renews its own existence; and out of the death of night's sleep, the minor mystery, comes the renewed life of the morning.

"Now, as ever, out of death springs Life; out of Darkness ever awakes the Light; and to Evil in eternal circle Good succeeds."

Brethren, it seems to me that this is something, this is the essence and importance of Freemasonry; this is the thing that we have got to bring home to our candidates and until and unless we start doing this we are not going to exercise a very great influence in helping to shape our human destiny. And now, Bro. President, I don't think I should take up any more time, but before I sit down I want to take this opportunity of expressing on behalf of Mrs. Sawatzky and myself our sincere pleasure for the very fine hospitality and fellowship that we are able to enjoy here and particularly to you, M.W. Bro. McPhee and Mrs. McPhee for the wonderful welcome extended to us here and if and when I still have enough courage to think that I can travel the roads when the next year rolls around and my health and strength is with me, this is one opportunity I shall never miss to attend. Thank you. (Applause).

**M.W. Bro. A. Wilson:** Before I give you some of the things I have on my mind here I would just like to say that since I began attending this Conference a man who has really given me something very worthwhile to think about in Masonry has been M.W. Bro. Sawatzky. I was very pleased indeed to hear him say what he did about DeMolay, because as you know I gave a paper on DeMolay last year and I want to tell you that I have not changed my mind since I delivered that paper and I think that some day we will possibly do just exactly what I suggested in that paper, that we will in the not too distant future develop this great brotherhood of ours, our great brotherhood will take unto itself the development of this great organization of future Masonic membership.

Now, I would just like to make these few remarks, and I would like to express my own appreciation of both the presentation of M.W. Bro. Dayton and that of R.W. Bro. Hardin. They were both very thought-provoking, interesting and very, very frank and educated presentations. I feel that M.W. Bro. Dayton's paper was a challenge for us to face the facts, and I would just like to record my endorsement of the suggestion that a survey might be undertaken through some form of questionnaire to be submitted to the Secretary of this Conference for discussion at the next Conference in connection with the thought developed by this paper.

In this paper he made mention of appendant bodies. That is one of the things that I have been concerned about and with your permission I would like to say a few words in connection with that matter. Perhaps you don't know, I am the representative of the Grand Lodge of Indiana in Saskatchewan and I have been reading with a great deal of interest the articles in the Indiana Freemason by the Grand Secretary of that body, Dwight Smith. I want to read something that he mentions, not all of it, just a portion of it, because I think it is apropos to one of our problems. "Subdivided We Stand" is the name of his article, and he goes on to say:

"What must the newly raised Master Mason, who takes his Freemasonry seriously, think of our subdivisions? What must he think when he discovers that no less than 70 organizations have attached themselves to our Ancient Brotherhood and that the end is not in sight? What is the reaction of the man who comes into Freemasonry of his own free will and accord, when he finds that a subdivision can solicit him almost as soon as he leaves the altar in the Entered Apprentice Degree? And how does he feel when his beloved Lodge is referred to as 'The Blue Lodge' with a rather patronizing air and when a so-called Blue Lodge Mason is looked upon as something inferior, as if his neck and ears are not clean? We are interested in exploring possible causes for a declining membership and for a slackening of interest in attendance; we had better look to our subdivision. Of course, he who introduces this subject invites bitter criticism but I stand firmly on my conviction that in the United States we are spreading ourselves so thin that the basic unit, the Ancient Craft Lodge, is the loser. We may not end up by killing the goose that laid the golden egg, but certainly we are bleeding her white. Yes, I am a member of many of the subdivisions. All of them have contributed much to my understanding and appreciation of Masonry and I do not believe that any of them question my loyalty. It is not that I love Caesar less, but that I love Rome more (and I would say that I am in that category), and I am not the only one who is concerned, not by a great deal. Authorities by the dozen might be quoted. As long ago as 1924 the eminent English Masonic student, Sir Alfred Robbins, was writing that this sponge-like growth is spreading and is threatening certain of the best interests of the Craft. One of the most forthright and statesmanlike announcements came from Bro. Noah J. Frey, 33rd Degree Scottish Rite Deputy of Wisconsin, in an address before the Grand Lodge of Wisconsin in 1961. "Sometimes", he said, "I wish that Masonry was not as divisive as it is, because we are all Blue Lodge members and I fear that we lose sight of that fact and divide ourselves into smaller groups and thereby increase our inefficiency."

Certainly Thomas S. Roy, P.G.M. of Massachusetts, cannot be accused of hostility to any Masonic body yet in an eloquent address before the Conference of Grand Secretaries of North America in February, 1962, he was forced to de-

clare: "If we permit the proliferation of Masonry into rites and the fifty-seven varieties of bodies whose membership is dependent upon ours, let us face the fact that the attendance that goes to them belongs to us. There is a sense in which it can be said that their success is our failure. I am not passing judgment on them; I am a good member of some of them, and have done my share of work in them, but we all must face the fact that they must pour some of their strength back into the symbolic Lodge and I repeat that, they must all face the fact that they must pour some of their strength back into the symbolic Lodge, for any weakness we develop must sooner or later communicate itself to them." It is not basic loyalty that is at stake, it is not unity of purpose that we lack, nor can we gloss over our own shortcomings — we talk about money and benevolences and good works. These are not the issues; we have never faced up to the real issues which are:

1. The weakening of the basic unit of Masonry by too great an emphasis on our subdivisions, and
2. The unsound premise that the child is more important than parent.

Let us stand before the mirror and take a good look at ourselves.

1. Masonic bodies and dependent organizations are actually competing for the time, the attendance, the interest, the substance, the devotion of Master Masons.

I am sick and tired (and remember this is not my remark) of all the talk about T.V. and the automobile and bowling leagues as competing influences. It is time we looked in our house to see where the competition comes from." Thank you.

**President:** I am going to suggest that some of our visiting Brethren from our southern jurisdictions might care to use part of the time that is left for this discussion because I know that it is dear to their hearts too. I am not going to suggest a name, perhaps one or other of you will be gracious enough to add something to this discussion. Thank you.

**M.W. Bro. LeRoy Aserlind:** First of all, I want to wholeheartedly endorse Bro. Sawatzky and Bro. Collett in their remarks. There is so much that can be said that we will just have to sketchily name a few things.

I believe in the Mysteries. We are the custodians of the Ancient Mysteries. We are not the only custodians of the Eternal Truth, but we are one of them, we stem from those people. I couldn't help but think about Prince Siddhartha, who was born of a princely household and he got to thinking, where do I come from? What am I doing here? where am I going? So he left his princely household and went up and down the country talking to all the sages and mystics that he could, trying to find the answer, and he finally sat down under the Bo tree and he re-

ceived the answer and we know him and call him a Buddha, and he is the one that evolved and it is left to this day that two great theories of incarnation and the law of Karma. Now, if you think about those subjects in Freemasonry, why some of them say where in the Ritual is that?, it isn't in the Ritual at all, the Ritual isn't all that we have. Where did we come from? what are we doing here? where are we going? Freemasonry is the greatest in my estimation doctrine and philosophy that ever was devised by man. We had a quote from Albert Pike a few moments ago. Albert Pike was also the man who said: "There is no word, or sign, or thing, in Masonry, however trivial it may seem, that does not have a meaning to the true initiate, so as you sit in your Lodge and see the Degrees conferred, you see displayed before you the greatest symbolism and allegory known. This morning we had a Brother who spoke here about music and he mentioned Mozart's "Magic Flute". Well, I am not a musician, but the "Magic Flute" critics call it a comic opera. Well, it isn't, if you watch "The Magic Flute" you see unfolded the whole true story of Austrian and German Freemasonry there, the whole thing as it comes in, you see the Empress when she walks in trying to disturb that Masonic meeting. Mozart put it all in that music. Well, there you see it, and it is all displayed there before you. The same way when you circumbulate around a Lodge, you see a Degree conferred. To the initiate he sees these things there. Why did that man step off with his left foot. What is the connection between the ruffians, let us say, and the Chaldean God Bell who was metamorphosed by the Hebrews into a devil, how come his name is in Jubello? What is the significance there?

Then we come to, of course I am talking United States now, coming from Montana, we have the Monatorial Dissertation towards the last of the Third Degree and in there we speak about the 47th problem of Euclid upon which he is said to have sacrificed a hecaton. Well, then, someone comes around and says "Wait a minute, that is a hundred head of cattle, cattle were sacred in those days, they wouldn't kill cattle". How are you going to answer that boy? You had better know! When that Worshipful Master says: "Nor do I know if you will ever become a Master Mason he is telling you the truth. He can't make you a Master Mason; no man can make you a Master Mason; you must make yourself a Master Mason. Here we are in the States toying with the idea of sending a man to the moon and it has cost us 82 billion dollars, 82 thousand million dollars. Now what is he going to do up there at the moon? Yet we don't improve our minds at all. Our relationship with God. God was wonderful. He created this world, but He isn't big enough to take care of it so if I get into trouble I go to my fellowman; I don't go to my Creator at all. That is the whole object, that is what it is trying to tell you in the Hiram Legend. Adam, that was the fall man. The Hiram Legend is a rejuvenation of man, where he realizes his divine spirit. Well, I could go on a long time like this, but to mention another remark about the youth, we have

a standing committee in Montana. We have several standing committees, and one of them is on youth activities. We are now supporting all youth activities and we do not mean by that to proselyte as a ground for getting more Masons because we are going to support Demolay, Rainbow, Job's Daughters, Boy Scouts, Girl Scouts, any youth activity and you Brethren all know about Prince Hall Masonry, Negro Masonry. One of the principal officers of Prince Hall Masonry is the Director of Youth Activities.

Now, we are getting into a lot of politics down there too, United Nations, UNESCO and all that, I could tell you quite a bit about UNESCO and the necessity for training our youth and that is what we need to do. On the subject of DeMolay, the State of Montana, where I come from, leads the world in the per capita, percentage of DeMolays. We have one DeMolay for every eight Master Masons in the State of Montana, which is pretty strong, and our Grand Lodge is supporting the youth activities. They are the future leaders of our country; they are the future, and we must train them some way, so we are going into that. We have various other programmes but I am committed to a continuation of what is called an Americanistic programme due to the fact that we have been losing so much of our liberties and freedoms, but I am going to digress from that a little bit and preach more of what Freemasonry is, what the doctrine and the philosophy of Freemasonry is, the subjugation of the material to the divine, our relationship with our Creator. It is possible for us to attain what I would call cosmic consciousness because it is God's plan that we all reach the state of perfection by evolution if by no other means, and certainly we can get there a whole lot faster by our studies and by our thinking and we should never forget that my intellect is a ray of the Divine Intellect and your intellect is a ray of the Divine Intellect and consequently you are a brother of mine and I should be very, very careful in how I treat you, because after all the Grand Man understands and reads us all.

We need greater leadership in Freemasonry. I have said time and again, I have noticed that we take a candidate in, he circumambulates around, gets an Entered Apprentice Degree, then the Fellowcraft Degree, then he gets the Master Degree and he will come back maybe once, maybe twice—same thing, he doesn't get much out of it so he doesn't come back any more. Well, in my home Lodge we seem to get the greatest effect in what we call our "bull sessions". We will get hold of a man and start talking to him about the spiritual end of Freemasonry, what it means. I believe it is in Israel they take a man who desires to become a Freemason and they look him over for about a year if I understand correctly, before his Petition is ever taken. He understands somewhat what he is going into. Our initiations of course are short. We talk about the Pythagorean school but how many of us could go for five solid years without saying a word. Me, being quite garrulous, it would be quite a job for me, but that

was the initiate in the Pythagorean school. He had to spend five years without saying a word, listening to his teachers, getting all this occult knowledge until he finally got the archaic. And this is why I don't worry so much about the numbers. Maybe I am a heretic, well I guess I am, but I don't care much about numbers, it's the quality of the leadership we've got. Now I am going to attend the Grand Lodge of California in San Francisco on October 7th and I hope to see this Bro. Meriam and get that paper on public relations or whatever it is because that is something that is bothering us in Montana, to let the world know who we are and what we are doing.

I hadn't intended to say a word, but I would be remiss if I did not thank you all very kindly and especially M.W. Bro. McPhee for the kindness, the courtesy, the hospitality extended to myself and to my wife. This is my first trip to Banff. I hope I can come here again, and I think one of the finest compliments that can be paid this Conference is our then Grand Master of about 10 or 12 years ago attended your Banff Conference. He became so enthused over it that he started the Rocky Mountain Conference. We have the Rocky Mountain Conference and the idea came from the Banff Conference. We took in the State of Nevada this year. We are now comprised of Montana, Wyoming, Colorado, Utah and Nevada and we had our Conference in Denver on the 5th and 6th of July this year, and it was patterned right after this Banff Conference. This Conference is known far and wide as a great Conference and we go to the Rocky Mountain Conference with some of the others and then some fellow will say, "If you really want to go to one, you want to go to that Banff Conference". So that is the enviable reputation you have and one of the Brethren from down home told me that I should come up here a day earlier. He said that if you wanted to get something really inspirational, go to that Takakaw Falls, so we came here a day earlier and went up into the Park to that 1,200 foot falls and when you get near there, it is one of the greatest inspirations I have ever experienced. It is a spiritual inspiration, Brethren, that is out of this world; the second biggest one I have ever had. The other one was the Rose Room in St. Alban's Cathedral in Washington, D.C. But we find the people so friendly, so fine, there is no division between the States and this country here. Canadians are just the finest people in the world. You have a beautiful country and the snow is nothing new to me. We get it on the fourth of July (laughter), but just the same I don't want to start telling you what a wonderful climate we have in Montana. I do want to thank you for the courtesy and hospitality and your kindness and I am certainly very, very grateful that I could come up here to attend your Conference. (Applause).

**President:** Thank you, Bro. Aserlind. Brethren, that closes the discussion on this particular paper and I am happy that Bro. Aserlind stood up and took the opportunity of closing out the discussion.

**M.W. Bro. S. H. Dayton:** Bro. President and Brethren, in an effort to say as much as I could this morning in as little space, I did probably give the impression that I thought Masonic history was not important—such is not the case. I would like very much, however, to see, and it is to be a part of our subject at the All-Canada Conference this coming February, that a real believable history of Freemasonry based on provable facts should be published for the advantage and the use and benefit of the initiate at the Lodges and then pendant to that here should be no saints which are traditional, they are legendary, but each should be kept in its proper stall, so that the Brethren who join our Craft should be able to distinguish between that which is legendary and that which is fact. Now, Brethren, it has been mentioned that we are not interested in numbers. I am very much afraid that we are interested in numbers if we ever expect to make our maximum contribution to society and we are interested also and very concerned about numbers and those are the number of Brethren who belong to our Craft and never attend. My purpose in this paper, my contention, was that if we did reveal to all what our true purpose was then Brethren of good will everywhere, men of good will everywhere, would

join our Craft in order that they might participate, and then Brethren again we wouldn't have the numbers of dimits and suspensions for NDP providing the Brethren joined for the proper purposes. Thank you. (Applause).

**President:** Now Brethren, we will have a five minute rest. I guarantee if there is any time left in the later part of the afternoon, we shall return to this topic. We wouldn't want to feel that anyone was cut off. There will be a five-minute adjournment.

#### ADJOURNMENT.

**President:** Brethren, we are going to be favoured by a paper "The Universality of Freemasonry".

**R.W. Bro. H. P. Rutter:** Mr. President and brethren, before I start to read my paper, I wish to thank you, and the brethren here assembled, for the wonderful opportunity it has been for my wife and myself, to meet the gracious people who attend this Conference. I would also like to thank the Grand Lodge of Alberta for its hospitality, which all goes towards making this an outstanding event in my Masonic career.

### THE UNIVERSALITY OF FREEMASONRY

Very early in our experience as Freemasons, we are introduced to its Universality. As a candidate, before receiving the second degree, the answer to one of the questions we are required to give is, "The earth constantly revolving on its axis in its orbit around the sun, and Freemasonry being Universally spread over its surface, it necessarily follows that the sun must always be at its meridian in respect to Freemasonry."

I will endeavour to give a few of the reasons which cause us to say that Freemasonry is spread UNIVERSALLY over the face of the earth.

During the ceremonies of investing the Immediate Past Master with the Jewel of his office, we are told that appended to that Jewel is a diagram representing the 47th proposition of Euclid's elements of Geometry. We are told this theorem was the work of the illustrious Pythagoras, and Masonic tradition informs us that during his travels in Asia, Africa and Europe, he was regularly initiated, passed and raised in the established degrees of Freemasonry, and after paying due attention to his Masonic duties, he eventually attained the dignity of a Past Master. History informs us that Pythagoras, one of the most celebrated of the Grecian Philosophers, lived from 586 to 506 B.C. He established schools at Cretonia and other cities, which have been considered by many writers as models, after which Masonic Lodges were subsequently constructed. Pythagoras travelled through Egypt, Chaldea and Asia Minor and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge.

If Pythagoras received the degrees of Freemasonry in Lodges spread about the then known world during his lifetime, it is quite possible that this Science had even then spread to India, and even to China, so that in the ages before the reign of King Solomon, Freemasonry was UNIVERSAL.

Also in the fellowcraft degree, wherein the two great Pillars are described, one part of the description refers to the two spherical balls with which they are adorned and on which were delineated the celestial and terrestrial globes, pointing out Masonry UNIVERSAL.

Now to go back to the spread of Freemasonry I will deal more or less with the English speaking races. In the days when the East India Company sent armies from England to fight against the multitudes of India and eventually established armies of occupation all over that country, and also the large number of civilians who went there to colonize that country for Britain and, incidentally, if possible, to amass fortunes for themselves. Those settlers, among whom were many Freemasons, quite early sought authority from the Grand Lodges of England, Scotland and also Ireland, and established Freemason's Lodges all over India, so that now, a Mason moving about that country, can readily locate a Lodge in the vicinity of his present location.

Another means whereby Freemasonry became Universal:

In the days when Great Britain was at the height of her power, she maintained a large

navy, to protect her colonies, which were spread throughout the world, and in order to keep the ships which constituted that navy supplied with fuel, coaling stations were established in those colonies, and in many stations army garrisons were established and some of those stations are important places in the geography of the world today. Fleets of several warships were maintained at the most important places, and among the crews of those ships were many Freemasons who, in order to have a place to meet, applied for and obtained authority to form Lodges ashore. Those Lodges, even now, when the British fleets and garrisons have departed, are well established and flourishing. I happen to be a member of one of those Lodges, so it was easy for me to understand that phase of the Universality of Freemasonry, knowing as I did a little of the history of the British Navy.

Again, were we not Obligated in the presence of the Great Architect of the UNIVERSE.

Referring again to the Ritual. In the Emulation working there is a lecture which describes the form of the Lodge: "In length from East to West, in breadth from north to south, and in depth from the surface of the earth to the centre, and even as high as the heavens. The reason a Freemason's Lodge is described of this vast extent is to show the UNIVERSALITY of the Science.

Since Freemasonry is not a religion, but a worship, and as its members are exhorted to extend their researches into the liberal arts and sciences, with freedom to explore and make use of all available sources of wisdom and avail themselves of the benefits therefrom as far as possible, it follows that it is UNIVERSAL in the sense of being acceptable by all good and true men, who are desirous of building character in themselves and communicating happiness to others.

Subject only to our simple essential requirements in the matter of belief, we place no restrictions upon race, colour or creed. We inculcate virtue, honour and mercy. The aspiration to a fuller and nobler life constitutes the UNIVERSALITY OF THE SCIENCE.

And now in conclusion, I would like to add an extract from an address by M.W. Brother the Reverend Thomas S. Roy, a Past Grand Master of Massachusetts and principal editor of a textbook which is supplied to reviewers, issued by the Commission on Information for Recognition, Conference of Grand Masters of Masons in North America, of which he is the Secretary.

He was the principal speaker at the celebration of the 150th Anniversary of the Grand Lodge of the District of Columbia, held on February 22nd, 1961.

His address was divided into sections on topics, one of which was, "The Universal Element in Freemasonry.

The following is an extract from his address: "I realize that when I talk about the UNIVERS-

ALITY OF FREEMASONRY there are those who will remind me of our exclusiveness and the fact that we are rather selective as to our membership. My answer is, that we are selective only as to individuals and not as to groups. For example, no man is barred from Freemasonry because of his religion. I am rather proud of the fact that the Grand Master of Masons in England who signed the warrant constituting the Provincial Grand Lodge of Massachusetts in 1733, and thus launching duly constituted Masonry in our part of the world, was not a Protestant. I am proud of the fact that one hundred and fifty years ago in Ireland, clergymen of all faiths were members of the Craft. Some Lodges were composed exclusively of clergymen of the faith that now condemns Freemasonry. The greatest modern patriot of that country, Daniel O'Connell, was a Mason, and a Master of two Lodges in that country. Freemasonry is the same now as it was then, and we as Freemasons ought to let the world know that there is not one word in any degree that by the remotest construction may be said to reflect unfavourably upon any religion."

We insist that a man be religious, but the doctrinal formulation of his faith is his own business. Some time ago Charles DeGaulle, President of France, in an address to his people, said to them that "France cannot be France without greatness".

We can change that a bit and say that Freemasonry cannot be Freemasonry without greatness. But, Freemasonry cannot be great unless it rises above the small, the insular and the provincial and by its tolerance in all that pertains to religion, its planetary thinking in its sympathies and activities reveals itself as Universal in spirit. (Applause).

**R.W. Bro. T. W. Garland:** Brother President and Brethren, I am very happy to have the privilege to be here at this Inter-Provincial Conference for two reasons. The first reason is, it being my first opportunity to be associated with a conference of this high standard and my second reason is that thirty-nine years and two weeks ago Mrs. Garland and I were here in Banff on our honeymoon.

In proceeding I would like to thank the members of the Grand Lodge of Alberta for the cordial reception shown to both Mrs. Garland and myself. So far I have enjoyed these sessions. I have been learning much, and I know I shall learn much more from the other papers and discussions still to be given, and continue to enjoy them. I would also like to congratulate R.W. Bro. Rutter for his fine paper on the Universality of Freemasonry.

Briefly, I would like to pass on a few facts and thoughts concerning the Universality of Freemasonry. Masonry being spread over the whole of the universe knows only one boundary, that which encompasses the world. We learn from our ritual of Masonry being an ancient order. I would like to quote a few of the early Lodges in other countries. The Earl of Derwentwater

is believed to have established the first Lodge in Paris in 1725. At Hamburg in Germany the first Lodge was formed in 1737. In Sweden at Stockholm in 1735 and in 1760 the Grand Lodge of Sweden was constituted with a ritual of ten degrees, Norway followed the Swedish system but added another degree and in 1818 the Grand Lodge of Norway and Sweden were united. Italy has had masonry since 1861 and Spain since 1811. These are only a few of the countries in which the history of Masonry can be traced back many, many years. Masonry can be found in some forty-four countries in the world and there are between 1500 and 1600 Lodges to be found in Canada.

If one travelled around the world you would find Lodges in all free lands. The credit of this and its steady growth over the years must go to early Masons, for through their foresight and inspiration a Constitution was written and adopted in 1723 which contained an outstanding section relating to God and Religion.

More outstanding is the fact that this section was written and adopted during a time of great sectarian strife and it changed our fraternity from an institution attached to one church to one that over-reaches all creeds, from an institution that might have been only an English club to one to which men of all nationalities can subscribe.

Internal strife divided this institution into two sections known as the Ancient and the Moderns. Misunderstandings and jealousies crept in but the unity and universality that both preached finally won out and the Act of Union in 1813 exemplified the true meaning of Masonry and made possible the progress throughout the world, the results of which we enjoy today.

In closing. What is a Mason? Masonry being spread over all the universe it matters not what the colour of a man's skin is or his nationality, his religion or political beliefs, whether he be rich or poor. We all meet on one common ground as just and upright men, under the tongue of good report and who believe in the Supreme Being. We come from all corners of the world to meet as one family in the fellowship of Virtue, Morality and Brotherly Love. A bond which brings us all to one level as true Masons. (Applause).

**R.W. Bro. W. J. McGregor:** M.W. Bro. Mitchell and Distinguished Brethren of all ranks, once again it is my privilege to be attending this Banff Conference and to associate myself with the leaders of the Craft in the four Western Grand Jurisdictions. Also I am pleased to be here to lend whatever assistance I can in extending the hand of friendship and brotherly love to our very good Brethren from south of the Line, some of whom it has been my privilege to meet before. I am also very happy to renew the splendid acquaintances that I made here last year and I know that I will leave here again having made fresh acquaintances that I will also look forward to in the future.

There are also certain things I like to say when I first start out in case I forget them. Of course I extend to you on behalf of Mrs. McGregor and myself, M.W. Bro. McPhee, our gratitude for the hospitality which has been extended to us while in your midst, and also to the Grand Lodge of Alberta for all the effort that they go to towards making this Banff Conference the success that it truly is. We are very fortunate in having such a splendid and efficient Secretary who handles things so smoothly that it almost seems that it runs itself. But you just take Ned Rivers out of there and see what happens.

I have listened to these splendid papers that have been delivered so far in this Conference and also to the excellent discussion that has taken place in regard to them. I am amazed at the knowledge that so many of our Brethren seem to possess of the background and the symbolism of this grand old fraternity of ours, and I am quite certain that much knowledge has been disseminated by these papers and I am equally certain that the Brethren who have produced these papers have also increased their Masonic capacity greatly by so doing. I have also been very much taken with the Brethren who have just got up and shall I say, just "spoken off the cuff". As I said last year, a man often grows in stature before your very eyes when he stands up to speak (we can't do much about the outside shell that nature put on us), because there is more there than maybe shows on the surface, and again this year that has prevailed because there are so many brilliant lights in so many men here particularly dedicated to Freemasonry.

M.W. Bro. Wilson and I were discussing something here yesterday afternoon. We had been talking about the weaknesses of Freemasonry and then he kind of got to first base here on this matter of the concordant orders. Of course, after we had discussed it yesterday, I think it ended up that to a great extent we were both shouting in the same direction, but maybe we were just not thinking about the same things. I do feel that there is a need for greater recognition, particularly in Canada, of the concordant orders. I do not think that Freemasonry has any reason to ever feel fearful that the concordant orders are going to run away, because, particularly in Manitoba where I am acquainted, I feel there is a great desire to work with the Grand Lodge. In fact as I look around this room right now, I feel certain that over 75% of the Brethren gazing at me this moment are members of one or two or possibly three of those same concordant orders and they are all members in good standing, all Freemasons, men who are active in their Lodges and their Grand Lodges and yet what is our attitude, you and I, as members of Grand Lodge? The Brethren of our Jurisdictions have put us where we are, that is why I say "we". What is our position toward the concordant orders? Well frankly, we barely tolerate them, do we? I am thinking of one of our grand old hymns which particularly comes to me — "All one body we, one faith, one hope, one charity". That pretty well sizes it up. Well, what

is the situation. You might honestly compare us with the dogs running down the track, each in their own lane, all heading in the same direction, but no unity between them at all, and I think there should be all the unity in the world that can possibly be thought up and exercised as far as Freemasonry is concerned. R.W. Bro. Rutter was talking about the Universality of Freemasonry—that is exactly what Freemasonry should be. At this time we are 200 or 300 years late in saying why did these other orders start, because we all know they started, and that isn't the situation at all. They are all here now and there is something in saying if you can't beat them you should joint them. I do think we should do something about recognizing the concordant orders. In Manitoba annually the Grand Chapter invites the Grand Master to attend. He comes, he is received with every dignity, he is assured of the fidelity of the companions to the Mother Craft, he makes his address, he and his good lady stay to the banquet, they dance afterwards, in fact they have a real good time and they go and nothing more comes of it. There is no return invitation extended to the Grand First Principal by Grand Lodge and in fact there are those in the Grand Chapter of Manitoba who are becoming averse to extending this annual invitation to the Grand Master because they are becoming weary of the olive branch they feel they have been holding out for years and years and the Grand Lodge of Manitoba has never accepted it. I hope that can be staved off because we are looking forward to the day when a more friendly relation should be established between all the Grand Lodges and all the concordant orders—we are all Brethren under the skin and I think that the time is far past. I refer, to further my case, to the address of M.W. Bro. Eddy who had 91,000 Freemasons in the Grand Lodge of Iowa and he was addressing the Grand Chapter of Iowa, and he went on to say: "As I look around the room here I see so many Brethren here who are actively working for me around this Grand Jurisdiction. It is a great privilege to be here to meet with some of the finest Masonic brains in our Grand Jurisdictions, first to discuss our common problems and when I say common, I mean common because the problems that we have today are too much for any one branch of Freemasons to solve. We should work together, we should talk together and we should act together. We will never gain anything by pulling in different directions. What we want to concentrate on is what Blue Masons we have now, making them better Masons than they are and in so doing we can possibly find better ways of presenting Freemasonry to the man on the street."

I know what has been spoken here about numbers. It is true. I remember saying some years ago, with regard to the Grand Chapter—that whether we increase our membership or not is not nearly so important as that we continue to work and act in peace and harmony and in the enjoyment of Freemasonry in general, and I think that goes no matter what order you are in. Personally I feel that every Grand Master

should invite the heads of all the provincial concordant orders to sit with him around a common table three or four times a year, to discuss those common problems and devise ways and means of best presenting Freemasonry to the man on the street. Some might think, well, who is going to do it first? I think that this steering should come from the Mother Lodge, I think they are the ones who should devise the best means of doing this. They should control it and I think also that we should realize that the essence of greatness is humility and I know that a humble Freemason is thought a great deal more of than one who is conceited. I think that is the way we should work together. Standing right there in that corner last year, M.W. Bro. Reinemer spoke about the story of the little boy who was lost in the field and how they searched all night but could not find him and in the morning it was suggested the searchers should join hands in one united line to cover the whole field and in a short time the little boy was found, but it was too late, and as the father gathered the body of his little son into his arms he exclaimed: "My God, why didn't we clasp hands sooner?" I feel we have that challenge in Freemasonry. In your grand country to the south my Brethren from south of the line, years ago in times of stress you had a slogan "United we Stand, Divided we Fall". I think that could be a slogan for Freemasons the world over. I thank you for your very kind attention. (Applause).

**President:** Thank you, Bro. McGregor. I think you did turn the Universality of Freemasonry into a channel that wasn't originally anticipated but I think it was a wise diversion. There is a certain universality of Freemasonry in these concordant orders, even considering the universality of Freemasonry worldwide, so I suppose that the two have to be thought of on an occasion such as this. Thank you again. Brethren, it is still yours for further consideration.

**M.W. Bro. W. L. McPhee:** Bro. President and Brethren. In listening to the very excellent papers, they all seem to have tied in together in one common paper, the way I look at it. But first, before I make my few observations, I am going to say to Bro. Sawatzky that planes run between Winnipeg and Calgary and any time he wants to land in Calgary and come to this Conference my car will be there waiting to drive him up, he and his good lady.

Now, I was very interested in the dates that were presented by Bro. Garland. I look at Masonry today as extending back 245 years to 1717 when the four different bodies that were engaged at that time in England united. Those were the Architects and Stoneworkers that were coming across from Europe to England. They were the ones who were making the roads, building the cathedrals and they had these several guilds that met as Lodges. They united and formed the Grand Lodge of England in 1717 and it was from that beginning that these other bodies started in 1725 and 1735, so I take it our beginning in Masonry today is only 245 years, that is modern Masonry. Now, in the 245 years

we have, as stated here previously, over 4½ million Masons on the North American continent. Considering the universality, we now have a Grand Lodge of India, previously under the rule of the United Grand Lodge of England and the Grand Lodges of Ireland and Scotland. I think it has been published that in that formation, on the altar, there were the five different Volumes of the Sacred Law relating to the five different religions. Therefore we have extended pretty well around the world. We have Masonry in Africa, in the Near East and Far East, colored folk, all part of the Universality of Masonry.

Now, there was some doubt as to what Masonry was doing, as indicated by numbers. It seems to have been dwelt upon a lot. I agree, maybe, that the numbers have not been increasing as late as they were previously, but I do not look too seriously at that matter. I think it is just a period of time that we are going through. Masonry down through the years has been challenged from the right and from the left. People wanted to make innovations and certain other things in Masonry. Well, I believe we should have a programme of education, that maybe we should have a programme of public relations. What is Masonry doing? Well, from the remarks that I have heard here today, Masonry is supplying leaders to an awful lot of concordant bodies which are doing good things in the world and I think that we can go on beyond that, I think that after they become Masons they are becoming more active in voluntary service clubs, community efforts and other things and they are not maybe attending Lodge, but is that too serious a matter, if we are inspiring them to go out and do these other jobs? Is that not part of what Masonry is for, if they go out and do the work?

Down through the centuries our fraternity has not changed the course too much in its traditions or its philosophies. If we look back we can see in a straight line that Masonry today stands straight back into the same remote corners we came from. Now, there have been all these different ideologies trying to cut across the path of our philosophy, but the course has always been one, onward and upward, and we have had many obstacles but they disappeared by the Masonic patience and determination and perseverance. I think that this era or stage of life we are going through today is a new stage of life we are starting to explore—outer space, and from that certain ideologies are coming up, things that are contrary to any belief that we might have. Now the course of Masonry in the future is going to leap in a straight line directly from where we stand. Carefully posted with our Ancient Landmarks that have been severely tested in the crucible of time. Our aims and purposes today are exactly the same as they were in the beginning and they should remain exactly as they are until time is no more, and though they could carry out the recommendations in the opening paper by our Senior Grand Warden of Alberta, Dr. Collett, I cannot subscribe to any school of thought which would change any of the fundamental principles of

Freemasonry. This idea of a changing world is an excuse to involve Masonry in other projects. I think possibly Bro. Dayton's paper might be said to be controversial, but we should criticize ourselves, and educate, and tell the world something about ourselves. Let them know something of what we are trying to do. We have nothing to be ashamed of and we should be particularly educating our younger members. At the present time our young members, after they have received their Degrees, contact older members to obtain further information. Some will give good information and others will urge him to keep quiet and keep his Masonry for the Lodge Room. In this day and age I don't think we should be so secretive. There are some churches who object to their members being members of the Masonic fraternity. I think this is largely through ignorance of our aims and objects and I think we should use a little discreet publicity. We have today a revitalization in our churches. We have some more broad-minded people taking an active part and I think that we are to some extent revitalizing our Freemasonry also. It is true some of our Grand Lodges have been showing a reduction in membership. In Alberta we have shown a modest increase and I feel that we will continue to do so. We have the experience of the other bodies that we have been talking about and I am not personally concerned with them. I do not think they will interfere with us. I think that we should be proud that our members are the leaders and are actively participating in the work of other groups and in their communities. I feel very strongly that we should stick right to our Three Degree Masonry, whether you call it Blue or otherwise. Thank you very much, Brother President. (Applause).

**President:** There is an article which I think, speaking conservatively, might go to the Grand Lodge of British Columbia, I forget the name of the author in the United States, but the suggestion is that our Worshipful Masters go through nine or ten stages before they reach the East so that we have an appreciative leadership—there are some areas where it is considered perhaps that some of the brighter members who would be useful to our Craft are not choosing to take that amount of time to obligate themselves to a succession of chairs. They are going into other groups, other concordant bodies or public groups where in a much shorter time their value, if that is the correct word, can be realized for the society or portion of the community to which they have devoted themselves.

**R.W. Bro. A. J. G. Lauder:** Brother President and Distinguished Brethren: On this, my first visit to the Banff Conference, I can say that I am delighted to be here and that it has been a great enlightenment to me. I have of course, heard a great deal about it in the past but have never had an opportunity to attend before. If the Lord is willing and I am in good health I hope to be attending them for some time to come. I have listened to the papers with a great deal of interest. I shall return to this Conference with a much greater appreciation of the work done than I have had before. I am 'the infant'



in this group and I hesitate to express my opinions. Universality of Freemasonry has been stressed and I wonder sometimes if it is practiced. I think we have difficult days to face in the future and we can be guided to a great extent by what has gone before. We must be faithful to our trust.

**M.W. Bro. E. A. Haakenson:** M.W. Bro. Mitchell, Distinguished Brethren and members of the 22nd annual Inter-Provincial Conference: Firstly, I want to express to all the Brethren of this Conference, to Cascade Lodge No. 5, to M.W. Bro. McPhee and Mrs. McPhee our appreciation for their very wonderful hospitality to we people. We are certainly enjoying it.

We from North Dakota are again very thankful for the fact that we have been invited to sit in on your Conference. We always take back a lot of things from your papers and we work them over and if you talk about Universality, when we take them to our Constituent Lodges and spread out some of the facts that you teach us up here I think that probably that is Universality. At least we are using a lot of your material and are grateful for every opportunity we have to come up here and sit in and hear these wonderful papers and discussions because you take a title and you work it over and by the time you get done it has the meat exposed so it can be used. I think it is a wonderful job that you are doing.

There was some talk about Masonry and the worry of our membership decline. We have the same thing in the Grand Jurisdiction of North Dakota. I know that M.W. Bro. Danek has witnessed it in Minnesota and M.W. Bro. Aserlind has witnessed it in Montana. Last year North Dakota showed a loss of 98. We have just under 14,000 membership, but there is just one thing that is peculiar to me, when the Fraternal Correspondents turn in their reports which we usually give in the back of our Proceedings of our Grand Lodge every year, I can't quite figure out—if you get down in the southern jurisdictions in the United States they are practically all showing gains. I don't know what their answer is, I have wondered what the answer to our problem in North Dakota is, I think probably the two things which strike me most (I know some of you are not too keen on the Order of DeMolay, I am because I happen to have had the opportunity to belong to it and serve in it and be an officer and know what it teaches the young man) if you are not interested in the Order of DeMolay I think you have to be interested in the fact that youth is where we have to look. Whether you talk about your churches, or your 'isms throughout the world, every one of them works with youth. Maybe if we don't have the youth to teach them the right moral way of living, maybe those institutions that don't believe in Masonry will get them and take them away and teach them things that are not the moral concept that we endeavour to teach every one.

There is another thing that interests me in Masonry. First it is youth and second it is we

who are Masons. Are we failing? Do we walk down the street with our emblem on our shoulder? Are we afraid to go places and let people know that we are Masons? You don't have to have a 10K pin on your shoulder, you can have a badge such as the precepts which we teach in Masonry—brotherly love, relief and truth and morality and friendship—all of those things. If you wear them on your lapel for everyone you meet someone is going to say "if that is the kind of a man a Mason is, then I think I would like to be a Mason". Do we miss that, are we really true diplomatic Masons or do we adopt an attitude "I won't have anything to do with the profane?" I think those two things have more to do with our small Lodges and smaller towns than anything else. We have to show an example to our neighbor, we show him the example that we are the right kind of person he is going to say "that is the kind of a neighbor I want, that is the kind of a friend I want, I want to join his fraternity". I thank you again, my Brethren, for the privilege of being here. I am being real outspoken! I think that if you accord them an invitation next year, that if I don't come I am sure someone from North Dakota will be most happy to. Thank you. (Applause).

**M.W. Bro. O. L. Danek:** M.W. Brother President, M.W. Bro. McPhee, Distinguished Brethren, before I begin may I take this privilege and opportunity of extending my gratitude for the opportunity of being here and on behalf of Mrs. Danek, thank Alberta and its Grand Master and the Grand Lodge for the hospitality that we have and are enjoying and before I proceed any further I would like to extend to the Conference and those present here the greetings of our M.W. Grand Master, Harvard Olson, who by the way, toyed with the idea of coming up here, but at the last minute he decided he couldn't and, thankfully, he asked me to represent him. Also I want to extend greetings from M.W. Bro. Clyde Hegman, who I think a number of you know and who in a note and also in a telephone conversation reminded me to be sure to extend his best wishes to this Conference and to its members. And last, but not least, I take the opportunity of extending the greetings of the Grand Lodge of Minnesota and its 70,000 members.

A great deal has been said here about membership. I think that perhaps membership is the top subject in every jurisdiction. It doesn't make any difference where I have been, the subject of membership comes up. I don't think that the subject of membership is a small matter. I believe that we should consider that perhaps it is emphasized a little more in some places than in others but we still must consider membership. I am going to make a little allowance here and say that perhaps membership goes in cycles and we certainly are in a lower cycle right now, because even we in Minnesota last March and during 1961 showed a decline in membership. I think a decline in membership is due to many reasons and I am certainly not going to try to analyze those reasons. You all know some of them. We have competitions, sure-

ly, but I would like to mention one or two things which I think cause lack of enthusiasm and drop in membership. One of them is that we hide our heads under a bushel and Bro. Haakenson just remarked about it that we may wear a button in our lapel and I know men who are Masons who will not wear any button to distinguish him as a Mason and I don't know any reason why a man that has what it takes to become a Mason should be ashamed of it. But the mere wearing of a button is not enough. With the wearing of the pin or the button he has got to disclose to the public Masonry, he has got to show that he is a Mason by the way he conducts himself, the way he lives and the way he contacts his associates and the people on the street.

I was interested in the suggestion that was made of investigating the so-called mysteries, origins of Masonry. At one time I had occasion to prepare a paper and somewhere in my reading and you all know that when you start delving into the origin of Masonry you certainly are lost, but somewhere I read that archeologists down in Egypt somewhere, unearthed some of those mummies or what have you, graves, found some of these emblems and symbols and tools that we have, crude yes, but they are there. It makes us think that something of the nature of Masonry existed at that time but there isn't anything that we can do to prove it. I would like to see if there is any possibility of discovering some of these factual emblems of Masonry, origins and the legends. Yes, it would be very interesting.

We talk about the appendant bodies and I know that this is a sore subject in some Jurisdictions and with some individuals. I don't know that I could say that I complain about them. Let us analyze the thing on the basis of Minnesota and its 70,000 membership. How many of those 70,000 members could become Grand Masters of Masons in Minnesota? We have Lodges in Minnesota, in Minneapolis, with over 2,000 members. Now I don't know whether anyone is these Jurisdictions has anything like that, but it is a terrible situation. How in the world are those 2,000 members all going to take part. I will say that there are too few in that membership that are active Masons, but there is an outlet for them by being members of the appendant bodies and maybe they prefer being active in the Royal Arch, Knight Templars, Scottish Rite and the Shrine, and if they have leadership ability they probably have more opportunity and I think generally speaking, maybe they don't show it by attendance at the so called Blue Lodge meetings, but they still are Masons at heart and we hope they are anyway.

Again, in Minnesota, we do recognize them and at our Grand Lodge Session we receive them. We don't have the Rainbow Girls or Eastern Star representatives there, but we do have the other male appendant bodies, their heads or representatives. No DeMolay, but do have a DeMolay Committee. They have a place and perhaps they are accomplishing something.

Something was said somewhere along about the lack of interest in the Lodge meetings. That is a serious subject and it is being approached in many ways. The Grand Lodge officers, Past Grand Masters and others needle the Blue Lodge, its Master and officers and they get slapped down, I have been, but they seem to forget, or don't realize that these suggestions are made with the best of intentions for the good of the Order. The crux of the whole thing is lack of leadership and I think you all agree that where you have a sick Blue Lodge, you lack leadership and that is where you are obliged to try to make a correction and that is in the choice of leadership. Too many Masters in the appointment of their officers look to their friends without an analysis of the ability of the individuals they are going to appoint. He is a good fellow, they play golf together, they do this together, they are good friends, but he isn't worth a hoot because he is just a joiner and he just wants to have his name on the letterhead and he wants to brag he is an officer of the Lodge. He is no good for the Lodge. Just recently I had occasion to visit with a lady whose husband had been a very active member of the Masonic Lodge and confidentially she unburdened herself and asked me what in the world she could do. She said the Master of the Lodge which was very dear to the heart of her husband was absolutely dense, wouldn't do anything for the Lodge and the Lodge was suffering. She said I would like to do something but I don't know how I am going to do it and I asked her questions about it. It seems that he is one of the leading citizens of that town and yet he is given the responsibility and he won't do anything with the responsibility. He should never have been appointed in the Lodge. He is not only irresponsible as the Master of the Lodge but he is irresponsible on other civic responsibilities that are laid on his shoulders so he is not the type that should be the president of a civic organization or the Master of a Lodge. Well, there is only one solution for that and that is that he is going to go out of office sometime and his successor might be more interested in aiding the Lodge.

Now again, in Minnesota we recognize the fact that a Lodge Officer must be prepared, particularly when he assumes the office of Master of his Lodge. Now, I don't know how this is going to work out, but we hope to get out a manual for Lodge Officers, commencing right down at the bottom, so that they can study that as they go up. If they don't want to assume that job that is facing them in 7, 8 or 9 years they better not accept appointment. So we hope we can get out a manual, it is not going to be an easy chore, but we hope we can get it. We have adopted the so-called Counsellor Plan now. Something has been said about the candidate not being prepared, not knowing what it is all about. Now this Counsellor Plan, you all are familiar with it, I am sure. The buddy that is appointed for the candidate goes along with him through the Degrees and for a year. I think that is going to work out wonderfully. We are also revising our manual on that subject.

We want to prepare more thoroughly and I think it is going to make better Masons. He doesn't know what it is all about and I think he is entitled to know what Masonry is about. Thank you very much. (Applause).

**President:** Thank you, Bro. Danek, for bringing this day to a very, very happy ending.

The meeting adjourned at 4:20 p.m. until 9:15 a.m. Saturday, September 8th.

#### FRIDAY EVENING, SEPTEMBER 7th

The members of the Conference, the Visitors and their Ladies were the guests of the Grand Lodge of Alberta at the annual banquet in the Copper Room of the Mount Royal Hotel. Fifty-four were present. M.W. Bro. W. L. McPhee and Mrs. McPhee were accompanied at the Head

Table by the Grand Masters of member Jurisdictions and their ladies. The Worshipful Master of Cascade Lodge No. 5, W. Bro. H. J. Morter and Mrs. Morter were present. There were no formalities but each Grand Master spoke briefly.

#### MORNING SESSION — September 8th, 1962

**President:** Brethren, I will now ask R.W. Bro. Dr. Collett to lead us in prayer.

**R. W. Bro. W. J. Collett:** Almighty God, Our Heavenly Father, unto whom all hearts are opened and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may truly love Thee and worthily magnify Thy Holy Name. Amen. So Mote it Be.

**President:** Good Morning, Brethren, and members of the Conference. Are there any matters to

be brought to the attention of the Brethren before we proceed with the paper? . . . Brother Spencer,

**R.W. Bro. T. M. Spencer:** M.W. President and Brethren, let me say how very happy I am to be here again, to be privileged to participate in this group, it is an experience for which any Craftsman would be grateful. I know that insofar as Mrs. Spencer and myself are concerned the overwhelming hospitality which has been accorded us will be an experience which we shall cherish in our hearts and which will live long in our memories.

#### THREE, FIVE, SEVEN

The theme of this paper was suggested by a Mason who asked, why of all numbers, three, five, seven are most prominent in our ritual. The procedure was suggested by a Masonic treatise which stated that if a symbol is traced from its first appearance and if during the tracing no essential change in the original meaning is discovered, it is reasonably certain that the meaning is genuine and not merely the figment of someone's fevered imagination. This procedure required reference to the wisdom teaching of the ancient Chinese, the Hindus and the Egyptians, as well as to the literature of nations which gained ascendancy after Egypt's greatest had waned.

We regard **numbers** as a mere by-product of human ingenuity, but the ancients believed them to be of divine origin. Centuries before the Christian era, the Hindus claimed that their letters, or numbers, were derived from the language of the Gods. The Chaldean numbers were related to the position and grouping of stars in the sky. In the Kabala the Hebrew alphabet is called a "visible expression of divine forces inherent in the ineffable name." Pythagoras maintained that there is a mysterious connection between Gods and numbers. The writings of Pythagoras must receive particular attention because he was initiated into the mysteries of several countries. His wisdom came from India as well as from Egypt and, in a sense, he acts as a kind of clearing house for the teach-

ings of all ancient civilizations. To all ancient peoples, then, numbers were sacred.

Our concern for numbers is purely utilitarian. They are useful in making mathematical calculations, however, numbers were a part of a secret language used to describe the creation of the universe and the evolution of the human soul. "The earliest form of elementary geometry must certainly have been suggested by observation of the heavenly bodies and their groupings, and it is not difficult to understand how nature herself could have taught primitive man the first principles of a numerical and geometric language." The most archaic symbols of the East are the point, the circle, the triangle, the square and the pentagram. In this system each symbol represents a colour, a number, and a sound, thus constituting an esoteric hieroglyph understood by the initiates in every country. The secret doctrine in India represents the accumulated wisdom of the ages. "Its cosmogony is the most elaborate of all systems yet it is all recorded in a few pages of geometric signs and glyphs." The geometric and numerical combinations of the Jewish system are the same as those of Egypt and Chaldea for they were adopted by the Israelites during their captivity in those countries. "The Mosaic books were intended to set forth a geometric and numerical system of exact science which should serve to describe the mystery of the cosmos and its growth and development both

physical and spiritual." The numerals of Pythagorus were hieroglyphic symbols with which he explained all ideas concerning nature and things. Thus it is established that every cosmogony from the earliest to the latest is closely related to a secret language comprising geometric figures and numbers.

The point, or one, is the original, the unit from which follows the entire numerical system. This view was shared by all ancient civilizations. To the Hindus and Chinese the number one represented the absolute, the one and only God. To the Chaldeans, one, was a pure abstraction, the Word, or Logos. The Hebrews expressed this idea by the letters, D.B.R.M. which, collectively, mean One. Greek philosophers, by logic and reasoning, reached the same conclusion to which intuition led the early inhabitants of Britain and Peru. From India to the extremist West, One was recognized as emblemizing the unity of God. Whether represented by a circle or a point, One is the symbol of the unity of the eternal Being.

The number two, called the binary or duad, was abhorred by all peoples from the time of the ancient Chinese to the time of Pythagorus. As the point from which the two roads, good and evil, befurcated, it was regarded as the origin of differentiation and consequently the origin of contrasts and discord. It was looked upon as the beginning of evil, and everything false or two-faced was called "binary". Two was the number which bred disharmony. It represented the gross materialism which engendered imperfection.

As three sides by their juncture form the first perfect figure, the triangle became the symbol of the eternal. Each side of the triangle was taken to represent one of the three aspects of the Trinity. Consequently the number three symbolized the triune nature of God manifest.

Four was a divine number. It was the Tetragrammaton of the Hebrews and the tetractys of the Pythagoreans. To the ancient Greeks it was the symbol of the universe in its potential state, the number of the elements which gave birth to all visible and invisible created things and called by the Pythagoreans the key keeper of nature. But in union with the number three, which made seven, it became the most perfect and harmonious number—nature herself.

The Hindu "Ma" is equivalent to the number five. Makara means five-sided. As a combination of three and two, five was the symbol of man, complete, conscious, thinking man. Everything perfect represented by three was thought to be thrown by two into disorder and confusion. Three represents the spiritual and two the material elements of man. Five symbolizes at one and the same time, in the human compound, the Spirit of Life Eternal and the Spirit of Love Terrestrial — the divine and the infernal. The complete (not to be confused with the perfect), man is therefore represented as being composed of spiritual elements and gross matter. Five is

also connected with the birth of the spiritual microcosm and the death or dissolution of the physical universe.

The number six was regarded in ancient mysteries as an emblem of physical nature—nature in the autumn and winter. Six represents six dimensions of all bodies: four cardinal plus height and thickness. It is a perfect number since it can be obtained by adding together its aliquot parts, that is,  $\frac{1}{2}$  of six,  $\frac{1}{3}$  of six and  $\frac{1}{6}$  of six added together, make six. As a hexagon it is related to the number seven as will be seen in the next section.

Among civilized nations of antiquity, seven seems to have been the sacred number par excellence. "According to Indian esoteric systems, at the time the holy created the world he also created seven heavens above, seven earths below, seven seas, seven rivers, seven weeks, seven years, and seven times." The holy was the seventh of all. With the Egyptians seven was the symbol of eternal life. The Greek letter Z, which is but a double seven, is the first letter of Zoa, "I live," and Zeus, "the father of all living." Pythagorus left posterity a glimpse into this truth. His school regarded seven as a compound of the numbers three and four. Three, the triangle, was as the first conception of the manifested Deity. Four, the perfect number, was the ideal root of all numbers and things on the physical plane. In every interpretation of beliefs expressed in allegorical form there is the same underlying idea — the number seven. The importance of the number seven is based on a profound knowledge of natural law. Not only does seven govern periodicity in nature and phenomena of Life, there being twenty-eight, a multiple of seven, days in a lunar month, but it dominates the series of chemical elements and is equally paramount in the world of colour and sound, there being seven colours in the spectrum and seven notes in the scale. Long before the Jews devised their golden candlestick of the Temple with three sockets on one side and four on the other the more spiritual minded nations

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made the cross \* \* \* (as 3 plus 4 equals 7) their  
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most sacred divine symbol.

Of special interest to Masons is the fact that seven, viewed as a compound of six and one, became the invisible centre, the spirit of everything as there exists no hexagonal body without a seventh property being found at the central point in it. Thus, from the seven creations in the Aryan scripture, the number has passed through Indian, Egyptian, Jewish and finally Christian mystic thought until it landed in and remained indelibly impressed on exoteric theology as the symbol of perfection.

Eight is composed of the sacred numbers three and five, and is the first cube. Representing the eternal and spiral motion of cycles it symbolizes perfection.

Nine, or the triple ternary, is the number which reproduces itself incessantly under all shapes and figures in every multiplication. It is the sign of every circumference since its value in degrees, 3 plus zero, equals nine..

Ten, brings all these digits back to unity. All are contained within it as shown by the Pythagorean decad. Hence the figure Ø, unity within a zero, was the symbol of Deity, of the universe and of Man. Such is the secret meaning of the "strong grip of the Lion's Paw of the Tribe of Judah" between two hands the combined number of whose digits is ten.

A summary of the paper thus far would indicate that two objectives have been reached: One, it has been observed that peoples of all ancient civilizations considered numbers to have divine origin and to form part of a secret language used to describe the creation of the universe and the evolution of the soul; Second, some of the meanings ascribed to numbers by the ancients have been reviewed and it should be noted that numbers like other symbols can have been reviewed and it should be remarked that the founders of Speculative Masonry are believed to have been well acquainted with the literature and other available information regarding the ancient systems and the prominence and peculiar importance numbers had in them. This belief bridges a gap of centuries. "Numero Deus Impare Gaudet"—God delights in odd numbers. This maxim is as old as the oldest mysteries and it is suggested that it accounts for the selection of odd numbers only for the Masonic ritual. There is another ancient belief that from the One came the three, then the five, and finally the seven. It is suggested that this belief and the number meanings which relate to our central doctrine account for the Masonic series three, five and seven, culminating with the universal symbol for perfection, the foundation of all numerical symbolism in Masonry.

To say that Masonry is God centered is to express a commonplace. It is not surprising, therefore that the symbol of God manifest occurs throughout the ritual — three degrees, three knocks, three principal officers. In a very special sense, however, three belongs to the first degree. At the climax of this ceremony, at the apex, the peak of emotional tension which has built up in crescendo fashion, there is the dramatic presentation of a most powerful symbol. It is the symbol of physical, mental and spiritual Law combined to form Divine Law—a symbol of the supreme Being as Law, as the universal warp, the substratum of all things and the basis of all being. This revelation of God as the cause of everything that is created, is the great lesson of the first degree. God has manifested Himself in the universe and in man. The lecture of the first degree emphasizes his manifestation in the universe. The lodge represented as the universe proclaims the ubiquity of God by making repeated use of his number symbol — three sacrifices, three pillars, three original grand masters, threeness in furniture, threeness in ornaments, threeness in jewels — three — three — three!

It is thus that the newly initiated brother is taught that the glory of God is the object of our mysteries and that knowledge of Him is the centre of our system.

In the second degree is on God's manifestation in man. Here man faces the stairway of life — man with five extremities and is five senses, living, breathing, conscious man. Here is man complete but **imperfect** because he has not yet made the discovery of the middle chamber. How beautifully the number five symbolizes man's dilemma — his materialistic two — so harrassing his spiritual three as to conceal its presence. Yet by allegory and symbol the degree teaches that man **can** discover God within himself. This is the great lesson of the second degree.

The third degree has received many interpretations. One of these regards it as the portrayal of a mystic death and a mystic resurrection. The death is that of the old self with which the candidate was dissatisfied when he made application to become a Mason and is achieved gradually as undesirable characteristics and habits are replaced by those for which Masonry stands. When he overcomes selfishness, greed and the **love** of worldly possessions, representative of physical materialism, part of his old self ceases to exist. It is just as though that part of him had died. When he overcomes envy, hatred, intolerance, mental weaknesses and the **intellectual** Ephraimites of the second degree, another part of his old self will be dead. When he overcomes doubt, pride and other **spiritual** weaknesses he will be able to step over the grave of his lower self. Spirit triumphs over matter, the lower self dies and there is raised up in him a new spiritual self so beautifully symbolized by seven regarded as four and three, the elementary powers assisting the spirit, nature serving the soul, which is the state of perfection to which man can attain.

In a sense the numbers three, five and seven symbolize the fundamental doctrine of Speculative Masonry. The spirit, three, has come from the symbolic East the source of all light and experience, and, by combining with gross matter, two, becomes five, the complete but imperfect, man. By cultivating his divine attributes with the most diligent care and attention, by improving his faculties to the glory of God and the good of mankind, the initiate **squares** the two. It becomes four, which, with three, represents the perfection of a selfless life by which the spirit is prepared to return whence it came.

#### References:

Secret Doctrine	Blavatsky
Esoteric Buddhism.	
The Kabala Unveiled.	
The Meaning of Masonry	Wilmschurst
Symbolism of the Three Degrees	Street
Emblematic Freemasonry	Waite
Freemasonry, Its Secret Meaning,	Steinmetz
History of Freemasonry	Mackey

**President:** Well, Brethren, at half past nine in the morning after, this is pretty wonderful.

I am sure we will all profit to great advantage when this paper becomes available to us through our minutes.

**R.W. Bro. A. C. Slessor:** M.W. Brother President and M.W. Brother McPhee, Grand Master of Alberta, and Brethren: I feel my first duty on this occasion is to express my sincere thanks to you, Brother President, and through you, to your various committees in charge of making arrangements for this Conference.

Over the past few years the success of these Conferences has been brought very forcibly to me through the medium of your printed proceedings and as has been mentioned by many other delegates and visitors on previous occasions, the full impact and worth of this annual Inter-provincial Conference comes when you have the opportunity to be here in person, and for that privilege I am most grateful.

The assignment allocated to me at this time is to discuss the paper which has just been presented by R.W. Brother Spencer titled, "Three, Five, Seven". This was a very fine paper indeed. However, with the limited knowledge which the speaker possesses on this subject, it was necessary that more information be acquired by means of the Library. After some time perusing several books and encyclopedia, the one book which, to me, brought out considerable light, was "The Magic of Numbers" by Eric Temple Bell.

As mentioned by R.W. Brother Spencer, and I am in complete agreement, one of the greatest scholars in the field of mathematics was Pythagoras — a man who lived 500 years before the Christian era. Out of his research and eventual deductions, as a result thereof, has been developed our present-day scientific and technological culture.

Mathematicians of all ages have borrowed from his writings, although they were not the first but the last to take the numbers seriously. As experimental science advanced during the seventeenth century, the ancient magic of numbers gradually fell into disrepute. However, this decline must have come about slowly and at some time during the interval speculative masonry must have been in the formative stage. What more natural then, to suppose that those who were formulating the ritual would lean on the writings of Pythagoras for mystical symbolism!

Three, five and seven have come down to us unimpaired — numbers which the ancient thinkers and philosophers have used with such inspired enthusiasm. The number "three" alludes to the master and two wardens of a lodge; "Five" to the known different columns of architecture and to the human senses, and "Seven" to the liberal arts. I am of the belief that the fundamentals of our ritual must have been established in this manner, and Brother Spencer's thoughtful and searching paper has helped to establish this belief.

Modern Pythagoreans pursue the study of mystical numbers in much the same manner of the ancient students. They believe that eventually they will be able to sum up all that is to be known of the physical universe by one formula.

Newton's law of gravity helped to establish the orderly movement of matter in space, and Einstein's Theory of Relativity (although even today not understood by many), proves beyond doubt, by numbers, that speed of anything is relative and can be compared only when related to other objects.

I am happy to have been privileged to hear the paper and to have been given the opportunity to contribute a brief discussion.

Brother President and Brethren, this subject could have been dealt with I think in greater length. However, I think from the short comments that I have made, it will give you a little insight into the great works that are available to us through these books. Thank you, Brother President.

**President:** Thank you, Bro. Slessor. Now Brethren, "Three, Five and Seven" is properly before you. Anyone who chooses to assist in the discussion may do so now.

**R.W. Bro. A. E. Duff:** Brother President and Brethren, I think first of all I must associate myself and in common with all the previous speakers, express on behalf of myself and Mrs. Duff our deep appreciation and thanks for the very kind hospitality that has been extended to us on this our first visit to the Banff Conference. Your hospitality has of course in some sense been bounded by the buildings or housing that has been provided and by the good things that have been showered upon us whilst we have been here, but in contrast to that we must admit that we are very grateful for the fact that the hospitality of your hearts knows no bounds.

When I was sitting here yesterday I felt that possibly I would be relegated to the position of junior member of the assembly, junior member of the family, and in keeping with my good Scottish upbringing I thought that as I would be relegated to that junior rank, I should be seen and not heard and only speak when spoken to, and as you intimated yesterday, Brother Chairman, that you would call on me for some comments I felt rather diffident.

I have listened with a great degree of interest to all the scholarly papers that have been provided and to the discussion that has taken place and not being what is called a scholarly type, I am not going to attempt, in fact it would be presumptuous on my part, to try and discuss any one of the papers, but I do feel somewhat in the position of the man — my Brethren from Manitoba have probably heard me tell this story before — who had dined well but not wisely and was being escorted home by one of his friends. On the way they had to cross a bridge and while crossing the bridge our friend looked

down and he saw the reflection of the moon and he said, "What's that?" He was told that was the moon down there. "Oh, no, that's not the moon, because if that's the moon down there, what the heck am I doing up here?" (laughter). That is somewhat the position I find myself in at this moment.

But, as I said, I have listened with some degree of interest to all the papers that have been presented, and I am looking forward, very keenly, to the opportunity of receiving the printed matter from this Conference and being able to read them and properly digest them with greater vigour than I have been able to do.

If I may be permitted to ramble a little, I would like to mention two items that did strike me as of interest. Bro. Dayton in his discussion was speaking of the older men who were taking dimits and being suspended for non-payment of dues, but I have observed, particularly in going the round of the so-called country Lodges, the great sprinkling of grey hairs that are showing at the country meetings. I have often wondered, when I have noticed that, what peculiar lure has led these men to Freemasonry and by what magic spell Freemasonry has been able to hold them. No one seems to know how the bond is forged or how the tie is woven, light as they are, yet as strong as steel. It is all very wonderful; it is all very strange that no one seems to know what it is or how or why unless it be the cable tow of God running heart to heart through the very souls of men. Ask what it is that calls the sailor to the sea, the hillsman to the hills, the woodsman to the deep of the forest and when we have been able to find our answer to those questions, perhaps then we shall be able to define the magic of Freemasonry.

Going back to these papers to which I have listened so avidly, I have wondered if the Brethren who have presented them had in their minds something along the words of Elbert Hubbard, that very eminent American writer and publisher when he said: "If I have supplied you with a thought, you may remember it and you may not, but if I have made you think a thought for yourself, I have indeed added to your stature". I am sure that the papers which have been given today and yesterday have not supplied a thought; they have supplied many thoughts and they have enabled us, probably not consciously but unconsciously, to think many thoughts for ourselves and by that, the virtue of that, we have all of us indeed added to the magnitude of our stature.

Another thought that came to me, and I think it was our Brother from Minnesota who mentioned the Lodge of 2,000 members. I tried to visualize the membership in a Lodge of 2,000. In fact, I heard not very long ago of a Lodge, I believe it is in Kansas, I believe it is the Albert Pike Lodge, I may be wrong, but I heard there were some 15,000 members. Now that is an exaggerated figure, but I heard that and I cannot conceive of a Lodge of that size. It must be most impersonal and if we contrast that to the Mother

Grand Lodge of England, where, if a Lodge gets over 60 it is considered large, and I think that is ideal and I think that is one of the weaknesses that we are experiencing today—the fact that some of our Lodges are becoming large and there isn't the personal touch. You sit beside a Brother and you don't even know who he is! Normally when you go to a Lodge of that size you go into Lodge, you sit beside somebody wondering who he is. You may speak and you may not because of degree work or the business and after the meeting is over you go downstairs for the refreshment hour and the possibilities are that you sit with the same Brother again or with two Brothers and that is the end of it and the next meeting is the same. And that is why sometimes I wonder at the refreshment hour if the buffet-type of entertainment might not be the better, where we can turn around and talk to one another and talk to more people and become acquainted. That is where a smaller Lodge has a greater advantage. I recall that when I was Master of my Lodge in Winnipeg there were roughly 100 members; now there are 400, and if you were to mention a man's name I could almost tell you where he worked, his phone number, where he lived, and all about him, but today there are faces in the Lodge I don't even know who they are. The Lodge is getting big, it is becoming unwieldy, and I think that one of the remedies to this trouble, the difficulties and problems that we are experiencing would be if we could have more Lodges with a closer contact and a more personal touch with the members who are with us.

In speaking of officers, that was mentioned in some of the papers, the calibre of the officers who are appointed to lead Freemasons. Some, I know it is only natural, it is human, that when you stand there for the first time, arrayed and adorned in a beautiful officer's apron, lovely silver collar, you are all apt to feel a little cocky and you feel that you have been endowed with a mantle of authority and robe of honour, disregarding and forgetting for a while that although it does represent honour and it does represent authority it is above all the human service and I think that is something that we should instill and insist on the younger men who are being appointed to Lodge office that they realize that "he who shall be chief among you shall be the servant of all". Thank you, Brother President, for the very kind opportunity that you gave me to say a few words and I know I shall leave here with a feeling of great satisfaction, a feeling of humility and I can only say in the words of the Psalmist "Create in me a clean heart and renew a right spirit within me." Thank you. (Applause).

**President:** Thank you, Brother Duff. It must be said that I was not fair to the others who spoke yesterday. Brother Duff had an opportunity to prepare for this excellent address he has rendered today and he has stimulated us. I do appreciate the message he has given us today. Now, anyone else on this paper "Three, Five and Seven", before we leave it? Those who have spoken before, who have something to add

to this discussion, would be very welcome to speak again. Some of our Grand Secretaries, perhaps dealing closely with numbers as the days go by, this might well be an opportune time to hear from you.

**M.W. Bro. T. C. Jackson:** Brother President, M.W. Grand Master of Alberta, I think first of all I should follow the lead of my other Brethren and express my thanks to the Great Architect of the Universe for giving me health to attend this Conference once more. This is the eleventh time that I have attended this Conference and I wouldn't miss it for anything. In company with the other Brethren, I would like to express my appreciation to M.W. Bro. McPhee. He and I have met at one or two places during the last few months, but on this occasion, Bro. McPhee, on behalf of Mrs. Jackson and myself, I join with the others in expressing our appreciation for the hospitality given us by the Grand Lodge of Alberta and yourself.

Before leaving Winnipeg, M.W. Bro. Stuart Parker asked me to bring his greetings to all the Brethren present and also his regrets that he found it impossible to be with us this year.

I am not going to speak on "Three, Five and Seven". That paper is getting very deep and my readings, my studies, haven't taken me very much into the matter of these numbers. So, what I have to say will be more or less general and I am going to challenge some of the remarks made by our Past Grand Master, Abe Sawatzky, yesterday. He intimated that we were not taking the full advantage of this Conference. Last year, through a little manoeuvring, we made it possible for one more of our officers to attend this Conference. We have a new system of financing Grand Lodge in Manitoba now and we included in our budget a provision for attending the Banff Conference. M.W. Bro. Rothstein spoke at some length about the value of this Conference and expressed the thought to the members that our Senior Grand Warden and Junior Grand Warden should attend the Conference because he is of the opinion that it has tremendous value for our Brethren who are on the way to the office of Grand Master and in explaining that to the Members of Grand Lodge he said he had made provision this year for our Senior Grand Warden and the Junior Grand Warden to attend. There was no objection to this whatever and so this year, Brethren, we have our Senior Grand Warden and Junior Grand Warden here. We anticipate from from that that the value and information derived from this Conference will be carried by these officers to their Grand Jurisdiction each year from now on.

As you know, we do send copies of our proceedings to all our Lodges and we do know from information given to us at the District Meetings that some of the Lodges are using that information. From what Bro. Sawatzky said yesterday you might think the information being obtained here is not being spread through the Jurisdiction. It is not spread around as much as

we would like to see it but still it is being used and by having our Senior Grand Warden and Junior Grand Warden here we are looking forward to it being used more than ever in the years to come.

Another remark our friend M.W. Bro. Sawatzky made in connection with receiving candidates and then neglecting them after they got their Master Mason Degree, as you all know, we are using the Mentor Plan in Manitoba. It is not being used by all our Lodges to the extent that we would like to see it. Some of them are using it and some remarks I have heard from officers of Lodges is to the effect that it is the finest thing that has ever been brought out by our Committee on Masonic Research and Education, but a great number of our Lodges of course are not using it and I rather think, Abe, that your Lodge is one that is not using it, because there is the opportunity (laughter), there is the opportunity for Masonry to be conveyed to the new initiates.

Another thing I had in mind, I think possibly I have mentioned before that our Committee on Research and Education, they don't meet very often in a year but they come up with their various projects. These are sent out to the Lodges but unless the Masters and officers of the Lodges put over those projects which the Committee on Research and Education bring forward, the efforts of that Committee are lost, so that when you get down to it, we are all dependent on the work of Freemasonry being conveyed to the members by the principal officer of each Lodge. We receive, of course, in the Grand Secretary's office, copies of all the Lodge Summonses and in many cases, a large majority of cases, you find on the Summons the only difference from last month is in the date and there is just a note, "general business". Actually there is nothing on that Summons which would create an incentive in the minds of the members to attend the meeting. I think we have to try to get the Masters of the various Lodges to create matters of interest which will bring the members out to their various Lodges.

There have been some very good papers here this year, Brother President, and I think that is the only one that I will make reference to — the one by Bro. Sawatzky. I just want to correct that impression because we are trying to get the greatest advantage possible through the efforts of the Brethren attending this Conference. I hope I may be able to attend another Conference in the future, but I suppose when you get to my age you can't look forward to attending very many more. I hope, Brother President, when you get back to British Columbia, you will convey my regards to M.W. Bro. Morgan. Just tell him I am sorry I wasn't able to renew my acquaintance with him at this Conference once more. Thank you. (Applause).

**President:** May I say to those of you who are here, I had the happy privilege of conveying to two Lodge groups in British Columbia the fact that they might secure from the Grand Lodge



of Manitoba these printed forms (The Mentor Plan). I am mentioning this while M.W. Bro. Taylor is here today, that when I was asked for a source where members might get assistance with respect to communicating to the newly initiated Brothers some of the details of our Lodge work I was very happy to suggest they use the Manitoba books and M.W. Bro. Jackson didn't charge me anything for mine, and on two occasions I know he supplied the two Lodges in British Columbia with these booklets which are very valuable. I told the members to offer at least to pay for them but I heard afterwards that the money wasn't accepted for them—it is a very generous service. I wouldn't want it to become too wide amongst our Western Jurisdictions but they are very valuable booklets, Brethren, which were passed over very quickly by M.W. Bro. Jackson today.

**M.W. Bro. R. Mayson:** M.W. Bro. President: My coming to the Rostrum gives me the opportunity to express thanks and appreciation to the Grand Lodge of Alberta and the Grand Master for the hospitality which has been received, and I do so on behalf of Mrs. Mayson and myself. Again we have the pleasure of being here. We have been here on a number of occasions now and the Grand Secretaries have, I find, the advantage of coming with the other Grand Lodge officers each year. Where their term seems to come to an end after a while the Grand Secretary's goes on forever. I suppose it is possible because of the fact that if everything goes along all right of course the Grand Master or the Brethren of the Conference receive the praise, but if anything goes wrong, of course, it is the Grand Secretary who gets the blame.

The thought I had in mind is not in reference to one of the papers but rather to the papers as a whole, But M.W. Bro. Jackson expressed the thought I had and it was in connection with the proceedings of this Conference. We in Saskatchewan also send to each of our Lodges a copy of the proceedings of the Banff Conference and I know they are used extensively by many, many Lodges in their Research work. It is a fact that many of the Lodges don't get candidates year in and year out and they look for something to do at their meetings. Here is one source I know many of our Lodges fulfil their requirements at meetings by going over the proceedings and the papers that were given at the Banff Conference. If we stopped giving our Lodges a copy of the proceedings I know there would be quite a row so that any of you who have the opportunity of getting a few extra copies, if you can do so, send them to your friends. They will always be most grateful to receive them I know, because many, many references have been made to them.

I was not going to refer to the papers, but the one on "Three, Five and Seven" reminds me of a short article I was reading recently "Three and Three" and it happened to be from the Grand Lodge of Wisconsin. I think it is mentioned in the proceedings of 1876, where the Grand Master on that occasion refused a Dispensation because

one of the Lodges wanted to rebalot on six applications that they had and it had been arranged that three of them would be received, but three would be rejected and the three who were to be received, unfortunately, got on the wrong side of the ledger and were rejected and the three who were rejected were received. The Grand Master, however, refused the Dispensation and told the Lodge to be more careful in future.

Again, M.W. Bro. President, I want to say I have enjoyed myself and each time I come I make new friends, meet old friends and it is a pleasure that I always look forward to and I wish for each and every one of you as you go home that you have a pleasant trip and long remembrance of the Banff Conference as I do. Thank you. (Applause).

**R.W. Bro. R. L. Ulrich:** M.W. Bro. President, M.W. Bro. McPhee and Brethren all, this is my first trip to the Banff Conference and I can truthfully say it has exceeded my fondest expectations. I too wish to extend my compliments on behalf of my wife and myself to Bro. McPhee.

There isn't anything that I feel I will be able to add to the papers which have been presented here. I was talking to our Grand Master last night and I started to disgress a little bit and talked about some of the things we are doing down in North Dakota. As you know, the North Dakota boys are very proud of their Grand Lodge representatives, especially those in the east, because we definitely have more weight there than in any other Jurisdiction. We really don't have any problems there but you know sometimes something arises and I want to mention the fact of the various Degree work and lectures. You know that we have two lectures following the Entered Apprentice Degree. The first lecture describes all the forms and ceremonies which the candidate can go on to and the second more upon the building and the size of King Solomon's temple. Now these lectures I wouldn't run quite an hour, then the Second Degree and lectures which would run possibly 35 or 40 minutes, sometimes in short form which is not quite as long, then after the Third Degree we also have two lectures, so that what happens there after the Brother has been sitting there, watching the Degree work, and it gets time for the lectures? He gets moving around and those who are able to start moving for the outer room, and there is just no attention given to those lectures and the candidates seem to realize that others are not interested so why should they be? It is the prerogative of the Master of the Lodge that these lectures can be given at another time and I have in mind one Lodge in particular. It is one close to mine that I attend quite often—the person who is giving the lecture will take the candidate sometime when it is convenient during an evening in the week and he and the candidate just sit there and there is no disturbance and it means that they get more out of it. Again, Brethren, I want to thank you for your hospitality and I hope that I can come back again. (Applause).

**President:** Thank you, Bro. Ulrich. I simply would like to say about North Dakota that your library opportunities inspired me and I am hoping that in British Columbia perhaps we can give the library a little more consideration. I have pledged our Grand Master that perhaps this year I shall do something in my own way towards stimulating library interest, but your North Dakota set-up insofar as division of library facilities for your members is something that is most commendable — it is a wonderful service you give. I might mention this to the other Brethren, that if you ever run into a situation where Freemasons or Lodges are indicating some interest in a library for the community or for their Lodge, communicate with North Dakota. They have just wonderful facilities.

**M.W. Bro. Dr. M. Herman:** Brother President and Brethren all, yesterday after delivery of the first paper, I tried to start discussion — I did not have the opportunity to express my thanks and I would like to do so now, to take this opportunity to express my thanks to M.W. Bro. McPhee and the Grand Lodge of Alberta for their wonderful hospitality and their many courtesies extended to my wife and I in making our stay so pleasant. Is it any wonder that I, and I am sure most of you do too, look forward to being with you on these occasions. This is my seventh consecutive visit and I know it is a great privilege to be permitted to attend these sessions. To you, Sir, Bro. Mitchell, and your Secretary, R.W. Bro. Rivers, I can be permitted to congratulate on the program presented to us and in carrying out the traditions and high standards for which the Banff Conference has become so famous.

Brother Turpin, in his splendid address to us at the opening of the Conference, mentioned "new age with new men specially trained and dedicated to operate the guided missiles". These Conferences to me are the workshops of Freemasonry where we can bask in the radiance of Masonic light in which we, I trust, as guided men, can return to our respective Jurisdictions and demonstrate that knowledge to our Brethren. I thank you very much. (Applause).

**M.W. Bro. W. L. McPhee:** Bro. President and Brethren, the speakers have all expressed their gratitude and thanks to the Grand Lodge of Alberta for courtesies shown and may I say, on behalf of the Grand Lodge of Alberta, it has been a great privilege and pleasure to play host to the Conference, in this beautiful spot in the province of Alberta, which we Albertans, although not living here, are very happy and proud to be associated with. I know I am speaking for the members of the Grand Lodge of Alberta when I say that we are looking forward to you coming back in future years. We feel that this Conference is growing in stature, that the discussions held here assist the different Lodges of not only the Four Western Jurisdictions but, having heard the opinions expressed by our visitors from across the line that our proceedings are held in high estimation by them, we feel that in being host to the Confer-

ence we are doing our little part to strengthen the bonds of Masonry in this northwestern portion of the North American continent. On behalf of the Grand Lodge of Alberta we are very, very happy. Thank you for giving us the privilege of hosting you again.

There was just one thing I was going to mention. While Bro. Grand Secretary Jackson of Manitoba was speaking about the notices going out with the same thing on and nothing to bring them to Lodge — I got a notice the day before I came here, and this meeting is called for 8 o'clock in a small town in Alberta and the three things on the Agenda are first, "Business as it may regularly come before the Lodge". Item No. 2: "To initiate" (they have two candidates they are going to initiate). Item No. 3: "To raise". So they are going to have a Business Meeting, a First Degree and a Third Degree on the same night—I am afraid that would keep a lot more away than just "business general". Thank you very much. (Applause).

**President:** I made a suggestion on opening day that some of you might have ideas on papers that might be delivered at future Conferences and I would throw in mine at the moment and that is the idea of Summonses as they are going out. It has been touched on and I think it is most important that we try to brighten up our Summonses. I would like to offer that as a possible paper that might be given at this Conference. Are there any other suggestions, items, as it helps R.W. Bro. Secretary.

**Secretary:** Brother President, could I request that for next year's Conference, two papers be submitted by each Jurisdiction not later than January 15th, 1963. That would give me an opportunity, in anticipation of events that are to come this morning, of consulting with the President for the next year at a meeting early in February. Thank you.

**President:** Would the Grand Masters present give heed to this request? M.W. Bro. Taylor, please present the report of the nominating committee.

**M.W. Bro. D. M. Taylor** in a humorus vein described the difficulties the Committee had overcome in preparing their report nominating the following for office for 1963:

President: M.W. Bro. Sherman H. Dayton, G.M., Manitoba.

Vice-President: R.W. Bro. S. H. Hardin, D.G.M., Alberta.

Secretary: R.W. Bro. E. H. Rivers, G.S., Alberta.

The report was accepted on the motion of R.W. Bro. A. C. Slessor, D.G.M., Manitoba, Seconded by R.W. Bro. T. M. Spencer, D.G.M., Saskatchewan.

**M.W. Bro. J. R. Mitchell:** M.W. Bro. Dayton, I should deem it a great pleasure and privilege to install you into the office of President of this

Conference. This is one occasion, perhaps, where the retiring President is very regretful that the time has come that he has to let go of his office. Usually we are happy when the time comes that we may take our departure but, with the release of this Gavel to you it indicates that I am severing my direct association with the Banff Conference, a most inspiring experience. M.W. Bro. Dayton, the Conference rejoices that you are duly installed as President. (Applause). M.W. Bro. McPhee, will you install your successor, Bro. Hardin?

**M.W. Bro. W. L. McPhee:** Thank you very much, Bro. President. It gives me a great deal of pleasure to install as your Vice-President for 1963, R.W. Bro. S. H. Hardin, D.G.M. of the Province of Alberta. Having been associated and worked closely with R.W. Bro. Hardin during the past few years, I am sure he will serve this Conference with dignity and honour and will serve you well. (Applause).

**M.W. Bro. S. H. Dayton:** Brethren of the Conference, I consider it a great honour to have been installed in this office as your President. I must thank the Committee that they thought highly enough of me, knowing full well, of course, that it is not a matter of routine that I am in this office. They had several choices of very excellent Brethren and the result was that I was chosen—I assure you I cannot express my pride and gratitude, but to be very serious, I mean exactly that, that I do now express my gratitude to the Brethren and to the Most High for having made it possible, by some strange quirk of coincidence, to arrive at this high position, President of this very eminent meeting of Freemasons, recognized as one of the most eminent on the North American continent at the present time. So, Brethren, the most I can say and all I can say and all that means everything is "thank you." (Applause).

**Secretary:** Brother President, following the normal practice of the past few years, the dates for the Conference next year will be the Thursday, Friday and Saturday following Labour Day which will be September 5th, 6th and 7th, 1963. Will you accept a motion to confirm that?

It was moved by R.W. Bro. W. J. McGregor and seconded by R.W. Bro. A. J. G. Lauder, that the dates of the Conference for 1963 be September 5th, 6th and 7th. The motion was carried.

**Secretary:** Last year we printed 1,100 copies of the Proceedings. I just made a note here with the assistance of Bro. Jackson there are 77,500 Masons within the Jurisdiction of the Four Western Provinces. We could probably undertake to distribute more than 1,100 copies. As far as we are concerned in Alberta, as I mentioned last year, we distribute a copy to every Lodge and every District Deputy and some Grand Lodge officers and there are quite a number put on sale at \$1.00 which does not much more than cover the cost of production.

**President:** Brother Secretary, would it be probable that some of the Grand Jurisdictions

might require or wish to have more copies than others?

**Bro. Rivers:** I would like to suggest to Bro. Mitchell, being Editor of the Bulletin of British Columbia (the other Editors not being present), if, without commercializing the publication, a note could be put in the next issue of the Bulletin that they will be available at \$1.00 a copy we will still have time to receive more orders.

**President:** Thank you, Brother Secretary. Now, Brethren, those concerned, if you wish further copies be sure to let Bro. Rivers know.

Brethren, it was my suggestion to this Conference yesterday that some thought should be given to investigating the background of some of the problems we are having in retaining our membership. The number of Suspensions and Dimits that are being taken by the Brethren are, at least in our Grand Jurisdiction, causing considerable alarm. We are rather concerned to know who so many Brethren do not find Freemasonry worth the \$1.00 a month, approximately, it is costing him in actual money. For that purpose, in order to secure background and reason and probably to secure information whereby we might possibly be able to take some action on this problem, we have thought and it is my intention, as indicated yesterday on returning to Manitoba, to set up a survey within our own Grand Jurisdiction to attempt to find the answer to some of these questions that are troubling us. Now, it would be more useful if this survey could cover the entire Four Western Grand Jurisdictions and if a report could be brought to this Conference next year, a comprehensive report based on statistics that could have made available by a survey and then probably we would have a foundation or basis from which we could work. Now, Brethren, that was merely a suggestion. Bro. Rivers, it would require a motion on the part of this Conference, would it?

**Secretary:** I don't think so, Brother President, as you are dependent on the Grand Secretaries in the first instance for material. I think it might be best not to have a motion as you are not quite sure, at the moment, just what information you want or how far you wish to go back. I think that if the Grand Secretaries could consult and set a pattern, you would receive identically the same material from each Jurisdiction for comparison purposes and we could arrange time for such discussion at next year's Conference. It is my opinion that it would be better to have it without the fixed motion—just information that we could gather.

**President:** Then, for my information, should this Conference approve the suggestion, or reject it?

**Secretary:** I don't think so, no. You are going to have a great deal of difficulty in finding out for instance the motives which prompted some of these members to take their dimits, because you are not going to be able to find them. The cold statistics are available in our offices at the present time. Should we go back 5 years,

10 years, 15 years? It is something I think we shouldn't be too hasty in putting out a fixed pattern. I think it is something we should consider. Just to mention a number of things we have in Alberta. We have a number of different religious groups who are prominent in certain areas of the Province, the young people get together and intermarry with the result that possibly a young boy who has joined the Lodge in his early 20's and has married someone who comes from a family who object to Freemasonry (and this does exist very strongly in certain religious groups without naming any) and he lets the Lodge drop. There are a number of instances like that which exist. I presume they exist in other Jurisdictions in the same way. These are things over which we have no control, very personal factors which come into this question of Dimits. There is a question in my mind at the moment as to whether it is wise to emphasize or categorize those personal matters. I don't think at the moment we would find too many economic reasons—there are some that we hear about, when a Brother finds that he cannot pay his dues he takes his Dimits. Others just let themselves be suspended. The lack of personal contact is the biggest fault that we have there. They leave the area of their Lodge and go somewhere else and they lose contact, their interest wanes, they pay dues for maybe one year and let them go for two years and then it is a sum that they cannot easily handle, especially if they are on pension, and they just drift out. We have an excellent contact in Vancouver in the Vancouver Masonic Service Bureau. We use him often, and we find men who have fallen on evil times and are able to rectify the situation before they are suspended. But there are many that we don't get in touch with. These are the things that I see of value in your survey, if we can establish some means of keeping in touch with those who have a tendency to drift away we can cut down on Suspensions. I won't say anything about Dimits because you have too many questions on Dimits. You've got dual-membership, you have this personal reason that I have been mentioning and many other factors. I don't think we are going to get anywhere on Dimits, but we can get somewhere on the question of Suspensions. I wouldn't like to see a motion. I wouldn't like to see it tagged down right now. I feel it should be left open. Under your direction next year, the Grand Secretaries will probably be able to bring in information to the Conference or better still provide their Senior Grand Wardens with the information and let them present it to the Conference.

**President:** I can see full well there might be a lot of beneficial results from such a survey. The very fact of getting in contact with the Brother and seeing why he allowed himself to be suspended might cover it. So I would ask the Senior Grand Wardens to take up the matter of a survey within their own Grand Jurisdictions to endeavour to secure this information for presentation at this Conference in the coming year.

**R.W. Bro. S. H. Hardin:** M.W. Bro. President, members of the Conference, Distinguished

Guests, the President says that I have to give an acceptance speech—it will be very short indeed. I will say that I am very happy to accept the office of Vice-President for the coming year and to have the pleasure of welcoming all those who come from across the line. It is wonderful to associate with these distinguished Brethren.

Brethren, in my talk yesterday, I took a general view of Masonry. You know when a photographer takes a picture he takes the whole building first and then he takes the details afterwards, and therefore I didn't go into detail of little suggestions that would help in Masonry. We just took the question of Brethren going away and leaving Lodge and I would say that the first mistake, really, is the too large Lodges. Inactivity of a Brother — you take a new member in a Lodge say of 400 (we have 400 in some Lodges in our Jurisdiction) and year after year no one ever suggests that he do some work. I have visited practically every Lodge in the northern part of this Jurisdiction and I have been interested in young Masons. I have sat and talked to them whenever I have a chance and I have found that this is the first reason of leaving. The second one is the many branches in Masonry. It is a fact. You know, a young man just comes into Masonry and before the ink dries on the files of the Lodge, he is already a member of some other branch in Masonry itself. He doesn't really find out what Masonry is and before you know it he lands in some service club or some other club.

The officers of a Lodge should be very carefully selected because that is a most important thing. I have found out that ability does not always make a good officer — a man who is interested in Masonry, one who feels Masonry right in his heart — he is the good officer. We have men in our Lodges that you would think could never make a good officer, but they turn out to be some of our best. Probably you find the same thing too.

You know, there has been so much movement taking place during the last ten years from country Lodges. They move into the city and they disappear. I live near the Saskatchewan border and they move into the cities of Edmonton and Calgary. Young people and even older members, if you please, come into the city and no one is notified, no one knows. First it takes them some time to establish themselves in the city, fix up a home, and before you know it their interest in Masonry is lost and we lose a lot of members that way.

As I said, I am very happy to accept this position with humbleness, as I always do in Masonry, because it is one of the greatest privileges that is given to mankind to belong to Freemasonry and I want to say to you in this Banff Conference and all the Conferences I have attended since it has been my privilege, you don't find better men anywhere. (Applause).

**President:** Now, Brethren, we will just have a Forum discussion, as time will permit.

**M.W. Bro. A. J. Sawatzky:** May I first of all extend by congratulations to you, M.W. Bro. Dayton, and to you, Bro. Hardin, for the preference you have received from the Brethren of this Banff Conference. I feel quite certain that the same atmosphere under your guidance is going to prevail in the year to come that we have experienced here on this occasion. May I also assure M.W. Bro. Mitchell that if you can call this a rebuttal to my good friend Bro. Jackson's remarks, under the wise leadership and guidance that you have given us in the last two days, no duel is going to develop.

If I created the wrong impression that possibly our Grand Lodge or the Grand Secretary's Office was not performing its duty insofar as the Banff Conference is concerned, Brethren, I apologize. That certainly is not what I meant to convey. Sure, every constituent Lodge in our Grand Jurisdiction is receiving copies of the Banff Conference proceedings, but I base my opinion on this information that I have. For the last four years, I suppose this happens in every Grand Jurisdiction, every Grand Lodge Officer receives Lodge Notices, and I made it my particular business to study these Notices to see what was on the Notice for the meeting and so help me I think I am liberal when I say that 1% of those Lodge Notices contained an item of discussion of the Banff proceedings. Now, Brethren, a call to a Lodge meeting is calling Masonic Brethren to Labour. Masonry has a very important mission to fulfil in this world, and our responsibility does not rest primarily or entirely on the three principal officers in the constituent Lodge. Every member of the Craft is supposed to be a leader in his community in that particular realm on which Masonry has been founded.

My second fact upon which I base my opinion, and mind you with all due respect to my good Brother Jackson, that if the Banff proceedings are being used, so much the better. But if my fighting here has done a little bit of good to get them roused up, then I am very happy. But the fact of the matter remains, I have no figures on it, but I have asked dozens and dozens of Brethren in the Grand Jurisdiction of Manitoba—"Have you read the proceedings of the Banff Conference?" and the answer has been practically a complete zero. Sure, my Lodge has been guilty, but not quite as much as the others because I know it is worse there. We have discussed Banff proceedings on only one occasion but there are many, many constituent Lodges who haven't had that paper out. Brethren, these discussions that take place at our Banff Conference, they are priceless jewels for every member of the Craft to read. He cannot afford to be without it and my purpose is mainly to try to bring it to the attention of every member of the Craft and it seems to me that the best way to do that is that our principal Lodges should see to it that is included on the Notices, that this is on the Agenda; this is part of the work we are going to do. I have attended so many Lodge meetings Brethren, and what takes place. After the ordinary ceremonial opening has been

completed, the financial part of the work is disposed of, it only takes a couple of minutes. Yes, in some cases some of the Brethren, especially if we have visitors, are being called up to say a few words and it is strictly a repetitive business saying how pleased they are to be there. Brethren, it seems to me that when only once in thirty days Masons go to work, they should go to work on the purpose for which our Institution is founded. Fifteen minutes certainly in thirty days is not a very long time to try to get a deeper understanding of the meaning and purpose of Freemasonry. That is the point I am trying to get across, and with all due respect to our Grand Secretary, he is doing a wonderful job and he is doing his duty well, but the point is there is a lot of work to be done Brethren. Let us not be complacent about it in thinking that all is going along well. (Applause).

**M.W. Bro. Dr. M. Herman:** Bro. President, may I just say a few words. Repeated mention has been made at this Session insofar as libraries are concerned and disseminating of knowledge. May I suggest for your information, Sir, that a paper be considered at next year's Conference on Grand Lodge Libraries, with special reference to the Libraries of the Four Western Jurisdictions.

**Secretary:** Bro. President, may I mention one little item that is taking place in our Library. The Grand Lodge Library is a part of the Grand Lodge Office in Calgary and one of the problems has been that it has not been available to members at night unless I have been down there and had my office open. We this year, under the Research and Education Committee of the Grand Lodge, have arranged for the Lodge Library to be staffed for one night a week from 7 until 9 p.m. by members of the Lodges in Calgary and that is being publicized in the City of Calgary and we are going to find out how much use is going to be made of it. It is working out quite well in its initial stages, and we are getting members down there who are making use of their time while in the Library to do some Research work and the fact that they are there is encouraging some of the younger members to come along and get books.

**R.W. Bro. W. J. McGregor:** I have the distinct honour of being the representative for the Grand Lodge of Alberta in the Grand Lodge of Manitoba and I do wish to take this opportunity of personally thanking the Grand Lodge and you, M.W. Sir, for accepting the nomination of recommendation placed before you by the Grand Lodge of Manitoba for this very pleasant position. I am very happy that the appointment I have received has been with the Grand Lodge that I have been so closely associated with.

**President:** Brethren, I believe there is something that has been neglected and that is, it is my pleasure to extend the thanks of the Four Western Jurisdictions to our retiring President, M.W. Bro. Mitchell. I am sure that the success of this Conference has been largely due to his efforts and his ability in conducting the meeting, not to mention his very considerable personal

charm, and I believe at this time it would be quite appropriate if the Brethren would convey in the usual Masonic manner their appreciation of Bro. Mitchell's labour. (Applause).

**M.W. Bro. J. R. Mitchell:** Thank you, Bro. President. You must realize, Brethren, that the devotion that your R.W. Bro. Secretary gives to this work is perhaps understood a little more by the man who occupies the Chair, and so I would like to give my commendations to R.W. Bro. Rivers for the wonderful work that he is doing. (Applause).

**M.W. Bro. M. Herman:** Bro. President, I would like to move that the members of this Conference extend their thanks to Cascade Lodge No. 5 and the Grand Lodge of Alberta for the facilities provided and for everything that has been done for us. Seconded by M.W. Bro. Sawatzky and carried.

**M.W. Bro. J. R. Mitchell:** Bro. President, I think that all of us assembled here should pass a motion expressing our gratitude to Bro. McPhee and especially Mrs. McPhee for the arrangements made for the ladies whilst we have been in conference and I would like to see a letter sent to Mrs. McPhee to convey our appreciation. Seconded by R.W. Bro. Duff and carried.

**R.W. Bro. R. L. Osborne:** Bro. President, I am not a delegate but would appreciate it if I may say a few words of appreciation for the genuine pleasure and satisfaction it has given me to be permitted to attend the Conference. The fact that Cascade Lodge has been in existence since 1888 in this place, the beautiful mountain scenery we are privileged to enjoy all enhances the value of the Conference and the fact too that you speak frankly is something that I have enjoyed. I think that the purpose of Masonry is to try and find the secret of life and that reminds me of a story of a boy who told Albert Einstein he could not decide what he wanted to do. The advice he received was "Try not to be a man of success, but rather to be a man of value. He

who is considered successful in our day gets more out of life than he puts into it, a man of value will give more than he receives." I think you eminent brethren are providing much food for thought for all who will accept it. (Applause.)

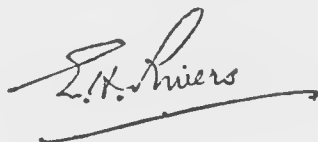
**President:** Is there anything else to be brought before this Conference? Then I will call on Bro. Turpin for our closing Invocation.

**Bro. Rev. George Turpin:** Before the prayer is offered, I know that Mrs. Turpin would wish me to say thank you for the wonderful fellowship she has enjoyed here at Banff and also I would say that same thank you. It has been a tremendous experience. We will go back to our work and our tasks on the Coast greatly inspired by meeting you all. Now let us bow in prayer.

Eternal God, we offer our Thanksgiving to Thee. For the beauty of creation revealed to us in the majestic mountains, forest, stream and lake and the glory of the skies, we give Thee thanks. For the inspiration of this Conference, the rich and varied fellowship here in this Lodge Room and in other places in Banff, we give Thee thanks. We pray for Thy blessing on the Masonic Order throughout the world and on the Jurisdictions represented here. We pray, Divine Life Giver, that Thou wilt bless us as Freemasons, keep us true to the precepts of our Order, keep us alert to meet every opportunity of our day. Keep us in Faith, Hope and Charity, one with another.

The Lord Bless us this day and forevermore.  
Amen. So Mote It Be.

The Conference closed at 11:35 a.m.



(Sister Jurisdictions are authorized to publish such material as they may desire, but are requested to give credit to the author and the Conference.)



